

18*

SOL ANGLIÆ ORIENS
AUSPICIIS
CAROLI II
REGUM GLORIOSISSIMI.

Levell (E.)
R

May 25 LONDINI,
Typis Tho. Roycroft; Impensis Jo. Martin, Jo. Allestry,
& Tho. Dicar, ad Insigne Campanæ, in Coemite-
rio D. Pauli. MDCLX.



SERENISSIMO & POTENTISSIMO
PRINCIPI AC DOMINO DOMINO

C A R O L O,

Ejus nominis Secundo,

AUGUSTISSIMO BRITANNIARUM,
FRANC. &c. &c. MONARCHÆ, FIDEI DE-
FENSORI, &c. REGI CLEMENTISSIMO,

SOTERIA super Sacratiss. Ejus MAJESTATIS
incolumitate apud exteros,
GRATULATORIA de Ejusdem reditu ad suos,
VOTIVA pro omnigena Animæ, Corporis ac Regiminis
Felicitate,

Carmina sua,

ILLIS LINGUIS, QUÆ IN LEXICO, QUOD
SUB PRELO EST, POLYGLOTTO ORIENTALI,
EXHIBENTUR, HUMILLIME OFFERT, SUO, ET
SOCIORUM, NOMINE

Feria IV. Paschatis Majani, mi-
raculoso Linguarum dono clari,
Anno Salutis MDC LX.
Angliz recuperatæ I.

EDMUNDUS CASTEL.
S. T. B.



SOL aberat Regni; *Tenebra* quoque pectora multum
Torquebant: *Anima lux* quasi *Palma* fuit,
Pressaque surrexit magis. Et quis *Biblia* nescit,
Quæ *Polyglotta* vocant? Gratia quanta Dei est!
Subsidunt *tenebra*. Sol CAROLUS ipse Britannis
Exorians fulget stemmate clarus Avis.
Rex Invisæ, Tuum reditum gratatur homullus,
Et princeps; plaudunt exteri, & indigenæ.
Extera Musa solo tandem nostrate recepta
Audet in his Asiæ patria vota modis.
Vivat Rex, inquit, DOMINI populique probatum.
Delicium, atque bono gaudeat omnimodo.
Vivat, & has, inter tot curas, denique linguas.
Irriget, atque probe Numine, quæso, suo.
Sic erit ut sudans respiret Lexicon, atque
Lætiùs hinc totum progrediatur opus.

שיר ראוי וחרוזי

ביוחדת
 ובעשרת
 בתפארת
 באדרת
 אחור נדרת
 דתו חרט
 הרה חרת
 כאגרת

או ודאו
 למלכנו
 שערו בו
 ראווה גם
 זכמו ניהם
 ביום מול
 אשר לי גם
 יהי טעמו



למשמרת	פלני שב
מאשרת	צבי האם
באשמרת	עצם היום
והפארת	תנו שבח
בהגברת	ליה שדי
ותפארת	לממלכות
בחיל ורת	מדינות הון
וסנערת	יתכן רום
וחדרת	חללים אין
ומחתרת	לאנשי חל
ומסרת	באי ההיז
כמבצרת	לבבנו
כעפרת	לחוץ חרל
ותשברת	במי טעמק
בני מרד	הלום צללו
והנערת	פתיל נחק
ובהרת	שחין בצע
ומכרמת	ודיוני
וצמרת	אמלל
בסומרת	לארז רע
בהגורת	קטפדו
בקיר כרת	חנית שאול
ודאש מרד	ודם חטא
ובגורת	בשדלל ישי

Sol *Anglia* Oriens.

Adeste, contemplamini decus REGIS,
AREGEMQUE, Cidarimque gloriæ summæ
Saturam. Togam videte, symbolum tantæ
Potentiæ. Quibus coruscat, ut limen
Relinquit exterum, atque proprium Regnum.
Revisit, Ipsa, quâ sibi datum lucem
Primum videre, luce. Perge, quantumvis
Inepta, penna. Quæque digna sunt ære
Glyptæve signa, & æmulare priscorum
Memoriæ sacrata emblemata. En gentis
Sua decus receptum adest suos fasces.
~~Av~~o notanda postero dies hæc est.
Corona quotquot Urbium celebrata,
Hæc Londinum, capit, Deo Arbitro laudem.
Dicemus atque gratias. Hic omnino
Dat imperare, datque subjici. Cessat
Cædes cruenta, & ipsa preffat autores.
Fissura cessat Insulæ periculosa,
Carcerque pectorum patet sub angore
Quondam extero. Inque cæca viscera Euripi
Calamitatis ejus artifex turba,
Instar Coloffici recondita est plumbi.
Laqueique stappa reddita est quasi enerva.
Vomicam tulit probatus ille millenis
A seculis Chiron. Sagena item rara
Facta est. Cedrusque gloriosa ramale
Vix est. Sententiæ subesse quæcunque
Egregorum, quod ille ait, quis haud novit?
In parietem velut *Saül* errabat
Aclis, suoque tempori ipse cedebat.
Fato. Redit, volente sic DEO nostro,
Et *Jonathanis Anglitani* opus prudens

Juvante,

Sol Angliæ Oriens.

לכפרת	לרחמן ביום
לחפארת	משיח עליון
ביותרת	כיר האיש
למשמרת	יהונתן
בכנ פרט	בכה הושבי
ונאצרת	בכרמנו
במטרת	נלקטה
והעתרת	ליה שלום
פאות שרט	אמת נם ר
ובקרת	לנפשנו
כמסרת	יגלה הוה
בחשברת	לקרמוני
והעמרת	אשר היו
לאות דרת	והנה לו
בחברת	ומלאים
במקטרת	אלה יחפץ
באשמרת	חפלה ש
בבצרת	ויום סבה
במשמרת	יחי מלך
וחפארת	בכל שלום
בחברת	חחי ביתו
ומשארת	יהי תצו
ויותרת	וכל ברוך
כהעשרת	אלה יוסף

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נקרא חסיר לפייטין
ראוי להיות בעין קראין
ראוי מי יתנה גם הן
נקרא חרוז ומי יתן
להיות חרות בעין שלטון
סמלט תענו וכן רוון

Sol *Angliae* Oriens.

Juvante, coelitus vocatus atque unctus,
Hilaistico quasi die resumpturus
Regni negotium, atque Civium causas.
Posthac licebit omnibus suæ vitis
Uva fruiszier, peculii incerti
Hucusque heris, Dei Patris sub alarum
Umbris. Hic assit, assit, atque conflugem
Veri bonique publicet, medelamque
Vibicis usque persequatur, antiquos
Ut novimus post vulnere cruce, diras
Quantumlibet, vigore deinde mactatos
Fuisse pristino. Murænulam voti
Datique ponderis Deus bene junctam
Nobis paravit. Is benigniter nostras
Exaudiat preces, pioque suffitu,
Quem mane, quemque de die damus quodque,
Capiatur. Hocce: *Vivat in sua sede*
Rex CAROLUS, vicens salute quantavis,
Et gloria virens, amore prædives
Populi. Domusque tota, quique de stirpe
Illius extant atque erunt, ita & vivant.
Benedictio sit omne, quod petit pectus
Hoc entheum, aut habet. Pio Deus voto
Huicce dena pondera addat æternus.

* * *

Dignum Poëta Hebræus hoc genus versûs
Vocat. Quis ut dignum legente scitumque
Siet dabit? Vocatur hoc idem iisdem
A Torque. Quodque metra Rege Torquato
Sint digna, quis dabit? *Legentis interpres*
Mens æqua, Principisque Gratia illustris.

Sol *Angliae* Oriens.

Carmen *Chaldaicum*.

נמחי דמעין מעל כל אפיא
אבל נחלץ נלבש הלוליא
אמטול דעבר ליליא וחשוכיא
ודנח שמשא כל ויו שב הוריא
עברו שעבוד ביש עם טירוניא
טעות אונסת כל אף מרודיא
והדרו חירות ויקר מלכיא
קושטא צדק כלון ומהימניא
כן אתגליאו עמך כל טביא
ולות עמך עמך כל חוריא
טובירא להן מלכא את מלכיא
די יום ננוסך מכול יומיא
קדמיתא דאיתך עלמא זוייא
וכדין הלכא לקרי אם באנגליא
טוביהון אתרין מכל אתריא
דיך בשלמא הדרך נטריא
וברם טובינא מכל אמיא
דבחר מלכא לנא כל טוביא
ובכין עתירים עם מסכניא
שליטין עבדין אף כל עממיא
תודון מרי צריק די בשמיא
איף חשתמעון מלכא ברטניא

כל לך שלמא
כל לך שלמא
מלכא דרמא
בארעא ובשמיא
כא לך כלילא
כא לך כלילא
ובדא מכילא
הדרא לרדיא

Sol *Angliæ* Oriens.

Idem *Latine*

Tergamus lacrymas vultibus omnibus,
Exutis veniant gaudia luctibus,

Atræ nam tenebræ, fuscaque nox abit,

Jam Splendore suo Phœbus & ortus est.

Cessit servitium triste, tyranni ei,

Vis injusta simul, transfugæ, & hæresis.

Libertas rediit, Gloria principum,

Jus, fideque viri, nudaque veritas.

Sic tecum exilium hæc optima passa sunt,

Et tecum redeunt ad populum tuum.

Hinc, Auguste, dies ille beatior

Quo partus tu, aliis omnibus est sacer :

Qui te in nostra prior secula protulit

Et nunc ad celebrem metropolem Angliæ.

Sic ac illa magis sint loca prospera

Quæ sacro dederint hospitium tibi.

At nobis melior prosperitas fuit

Queis plane omne bonum rege sit unico,

Quocirca indigus & pluribus affluens,

Et servi & domini, quisque & homuncio,

Cælesti Domino reddite gratias

Et rege obsequium sponte Britannico.

Sit pax cuncta tibi, Sit tibi cuncta pax,
Et terris probe Rex ampleque, & æthere;
Illic laurea fit, fit tibi laurea hic,
Atque insignis honor secula in omnia.

Sol *Angliæ* Oriens.

Carmen Syriacum.

[illegible]

Sol *Angliæ* Oriens.

Idem *Latine.*

PHœbus expandens radios ^{*Amænos*} ~~jucundos~~
Dissipat statim tenebras opacas :
Ortus & noster genius politè

Efferat illum.

Ecce tu summa deitate amatus,
Et bona fortis fide, & æquitate
Præpotens, comis, facilis, ^{*benignus*} ~~jucundus~~

Propitiusque ;

Hiscæ tu insignis ; tibi principatum
Contulit summus ; tibi celsitudo :
Hinc tuum sertum, reditusque nobis

Ampla corona est.

Quæsumus, Princeps ideo celebris
Et bonum semper, sapientiamque
Fulcias, fraudem vitæ eruas, &

Sordida quæque.

Cautiùs sordes vitii eluantur,
Sponte conflictus ; vigeatque verum :
Æquitas verò sacra vestiatur

Maximo honore.

Sit proin, Princeps celebris, salusque
Jusque perfectum tibi, sicque terris
Hic tibi sælix erit, & corona

Splendida cœlis.

Sic

Sol *Angliæ* Oriens.

۱۰۵۵۱ دحلح ملولول! ۱۰۵۵۲ ۱۰۵۵۳
 ۱۰۵۵۴ ۱۰۵۵۵ ۱۰۵۵۶ ۱۰۵۵۷ ۱۰۵۵۸ ۱۰۵۵۹

לא יום שבת
לעשר ויום
הי יום חול
הי יום חול
יום שבת
חול חול
חול חול
יום שבת
חול חול
חול חול
חול חול

Sol *Angliæ* Oriens.

Sic orientali lingua te, oriens sacer hæres
Hisce tribus regnis, litera celebravimus omni.

At vero mea non lingula sufficit
Ut regem evcherem, laudibus ut decet :
Nam, Princeps atavis edite regibus,
Cœlestis Dominus te redimiverit
Fama & justitia : Paxque salusque sit
Hinc Auguste, tibi in secula, secula.

Sol *Angliæ* Oriens.

Carmen Samariticum.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[illegible]

Sol *Angliæ* Oriens.

Idem *Latine.*

JAm Deus Angligenis finiverat ipse statutum
Tempus amaroris, surgit cum tempus amœnum
Plantandi vitem; tunc cum sibi dixerat hostis,
Mons mihi stat firmante Deo, nec ab usque movebor:
Mentis avaritiam explebo; vestigia regni,
Sed nec nomen erit: (sic jactavère superbi:)
Vicit at Omnipotens: (mirare,) nec ense nec arcu:
Et ruit in turmas, desolavitque catervas.
Sic visum est Domino; sic se manus Omnipotentis
Exerit, & peragit magni quid, ut emicet ejus
Inviictum robur, nunc exaltando malignum,
Nunc agitando probum, nec ei quis restitit unquam.
Exaltetur in æternum ejus dia potestas,
Et quæ perpetua est, nec enim præter Deus alter.
Cum velit, ipse creat, firmatque creata: lubens est?
Quæ patravit adhuc, reddit magè firma, magisque.
Ut noscant homines summi magnalia Regis,
Prostratique ejus numen veneranter adorent.
Quare dicamus (pavidi & quum dicimus, omnes
Et tremuli,) neque mendaci testabimur ore,
Cordis & integro consensu, & pectoris uno,
Non Deus est alius, sicut noster Deus, usquam.

Sol *Angliae* Oriens.

Carmen *Aethiopicum*.

ወናሁ፡ይለክል፡ፈላሐ፡ብዙ፡ና፡ለዘ፡መጽለት፡፡
ለጐ፡እለ፡መብዝተ፡ይበሕክ፡ፍጥረት፡፡
ጣእሰ፡ዘላሣ፡ለእሲ፡እሎ፡ነገረ፡ልሳነ፡፡
ለለ፡ለሙ፡ኑ፡ከመገ፡ለበተ፡ዘቀርነ፡፡
ወለእስተገቢ፡ወልደ፡ለክሮ፡ይሴክ፡ጸውሎ፡፡
ነሙ፡ይሰብጐ፡ለእገዢ፡ለብሔር፡ወይሴ፡ዘዮሎ፡፡
ረክብኑ፡ለሠላክ፡እስከብ፡ክሙ፡ለዘ፡ወርከ፡፡
ያእሎ፡ሐሣት፡ጸጋ፡ወሐውዘ፡ፈላሐ፡፡
ሠነሐ፡ሠናይ፡ወለጣኝ፡ከመዝ፡ኑነ፡ለነ፡፡
በኩሉ፡ዘነተ፡ለገውሪ፡ለፍደፈደነ፡፡
ለይኩኝ፡ከዳሰ፡ለብሪትኝላጥ፡እሎ፡ይእዜ፡፡
ሐሳበ፡እነዘ፡ይገብእ፡ነጥላነ፡ይገብእ፡ግዕዝ፡፡
ለእሎ፡ከገ፡ክቡር፡ሎላዮ፡ገባረ፡ከረመት፡፡
በዕል፡ጥቀ፡ለመውታኝ፡ወለዘ፡ለልቦ፡ተከፈ፡ከይወት፡፡
ዘኒ፡ዐመት፡ቀደሚተ፡ለትትበሀል፡ለመሐረት፡፡
ለእከላሁ፡ቤዘ፡እሎ፡ለኩሉ፡ዐለሎ፡ፍጥረት፡፡
ለሙ፡ተወለደ፡ቀርሎሰ፡ጊዜ፡ቀተር፡እስተርእዮ፡፡
ኑከብ፡ወገበእ፡መትከዐት፡ይመክል፡በርሀ፡ፀሐይ፡፡
ዘኒ፡ለስተበረዮ፡ዮላ፡ልዑል፡ለመኒ፡ረከበነ፡፡
እነዘ፡ነተገህ፡በእሐይ፡ትወልድ፡ለይትዐወቅ፡ለነ፡፡

Sol *Angliæ* Oriens.

Idem Latine.

TO resolvat foeta gaudio dies,
Quocunque linguam præpedire vinculo
Sategerit natura, si vel corneo.
Lydusque princeps ne locutus antea,
Oris rotundi præco laudibus Dei
Ebuccinandis protinus jam evaderet.
Plus ter decemplex natio dat Gaudio,
Festivitati, Gratiaque nomina
Hujusce mensis: Omini hoc fausto fuat;
Re namque verâ, cuncta nobis attulit
Isthæc, beatis oppidò, præ patribus.
Hoc ordiantur seculis in posteris
Fasti Britanni luculento à tempore,
Quod restitutum jam suis Regem videt;
Fidemque priscam; jura, literas bonas,
Emancipatis patriæ negotia,
Opes, decusque, mercimonia, halitum
Vitalis auræ redditum jam mortuis,
Speique vanis manibus. Jure hic suo
Salutis annus Anglicæ primus cluit;
Quo post repertam perditis mortalibus
Cunctis salutem lætior non exstitit,
Fæliciorve. C A R O L O pridem edito
Stellam nitentem protulit purus dies:
At nunc reverso cernitur Sol noncuplus
Diei alumnis; nec penes viros, erit
Præsentis ævi nosse, num certo Deus
Hæc perpetrarit, an leves imagines
Nobis oberrent fortè dormientibus.

Sol Anglie Oriens.

ጌሃለ፡ፀሐይ፡እመለክ፡ርሐቅ፡እመዕዎንተ፡፡

ሊይትጸሃየ፡ሰብሐተ፡ዘሥራ፡እኑ፡ሃየንተ፡፡

ዘቲ፡ለለ፡በዐደተ፡ትወልድ፡ኅጺሮሁ፡፡ወኩሉ፡፡

ጸለእቲሰ፡ለቀሮሱክ፡ዕቡይ፡ለይትሐጉሉ፡፡

ወለሊሁ፡ዘመን፡ለይትረገዘ፡በእሐጸሁ፡፡

ዘእንበለ፡መንተኑ፡ዘያወከጥ፡እጽለመ፡ዘቲ፡ዐበሥ፡፡

ወእመ፡ትወልድ፡ብእሲ፡የላን፡እጽናዶ፡እገዚሉ፡ሉቲ፡፡

ወእጥዐሥ፡እመ፡እለ፡ከላሁ፡ለጥዓዖቲ፡፡

ሊይት፡ሓጠላ፡ርእክ፡ዘሥራከሮ፡ለእገዚሉ፡ቀከሮ፡፡

ወልድ፡ዛት፡ፀብዐ፡ቦቲ፡ወበዚላሁ፡ሀገረ፡፡

ወበንጉሠን፡ወወልድ፡ወወልድ፡ወልድ፡፡

ለዓለሙ፡እከለለ፡ይፈሪ፡፡ወይብሉ፡፡

ኩሉ፡ልብ፡ሠናይ፡ወዘሐን፡፡

እላን፡ለይኩን፡ወለይኩን፡፡=>

Sol *Angliæ* Oriens.

Procul remoti, nempe Solem cernimus
Latè coruscum; Sic queant miracula
Hujus diei rectiùs pernoscere
Seri minores, seculis sequentibus.
Hostes perire C A R O L I malim prius,
Tempusque vel telo suo sibi occidat,
Quam luctuosa Regiam pati domum.
Viro potenti, quem Deus corroborat,
Sibique fidum præstat omni tempore,
Propago crescat, quæ suâ prudentiâ
Manuque forti, Regium assêrat caput:
Nec dêsit olim patrii vindex soli:
Rex sceptrâ longum prosperâ gerens manu
Transmittat æternûm suis nepotibus.
Esto, Esto, lætis plaufibus pii canant.

Sol Angliae Oriens.

Carmen Arabicum.

ارجوزة مقابلة

سبحانك في شرمك يا غالبيا في امرك مدخوله يا مشعبا
ان كل ما محفوظة بالودك اذ قلت كن امر القضاء موجبا
مشكونة كانت روايا في الجزيرق قبل هذا بالروايا روسبا
واليوم هذا صار داسم هلا غبطا ولا هبطا ليابد واصبا
الدهردا في مذهب المنقود ما دام الهلال ناقصا مكتوبا
طوباك يا كارول يا تاج الملوك اتقى بما دنياك سوف استعقبا
من بعد طول الامر حالت ان بنوا دخن وسعاب اضاعوا محضبا
ايه الامام ارجع بتوفيق السماء ونبل نطس عد واعل مرقبا
الان ايقنا بحق ان ذكي القلب من كثر الحسلس محلبا
الرب ينعم نعمة عليه وينصر بدرب الحق النخير طالبا
فاللنا حضورك ها انت احدي المعجزات الان جي جي مرحبا
ادخل بلاد الملكك بين الهناء السوقة رس بالسلام نخصبا
اعطي لك اياه ذو العرش القدسي ال علي ران ملك راتبا
هذا

Sol *Angliæ* Oriens.

Idem *Latine.*

Æ Ternam laudem VICTORI, quicquid agendum
Sumat ! & ò planam, quam terit ille, viam !

In tabulis quicquid signavit, dixerit : Esto,
Mox factum est, nec res injicit ulla moram.

Angulus istharum terrarum quisque refertus
Innumeris turbis, publica damna dabat.

Lux hodierna suo genuino Sole vicissim

Aucta est. Hoc felix perpetuumque fiet :

Cynthia dum solitos patitur superatque labores,

Libertas perstet reddita, dante Deo.

C A R O L E, delictum Regum, faustissimus esto.

Sævitiâ ponit sors tua : fide Deo.

Ignicolis postquam periit, vertente rutabulum

Tempore, fomentum quod prius ignis erat.

Maeste tuâ, R E X, sorte, veni, quæ cœlica vox est,

Prudenti ingenio principis usa viri.

Certius haudquicquam est : sit purus corde, Jehova

Illius mulctram quâque salute replet.

Inque via veri justique vocantibus & se

Confisis præsens auxiliator adest.

Omen habet nostræ fortunæ, quod redis. Ergo

Ingredere, ingredere, & numine maeste Dei.

Ingredere hos fines inter tot vota Tuorum,

Et felix terram, fertilitate soli

Ingeniûmque suâ notam, rege, quam tibi reddit

Ipse Throni fautor ; perpetuetur idem.

Nil

Sol *Angliae* Oriens.

جدا تمنينا تغاء لنا ليكتب خارجا ودخلا قد شاخبا
اعداءك الله العلي آمر بكل الرعد والانجاح ولا ناكبا
قد ارب الرحمان بين الملك الاعيان والعبدان هيه نواصبا
اعطاك رب العالمين سور العيش غير حزن وهو تنشر حالبا
ق اسم الجوده اسم النصير الدين ثم المح الي ما كان حلبا
يعني علي اوداد اقوال مشرق ادمم يكن هذا القريض خاطبا
يا ربنا كمل امانيا وما لربنا دعي ن عنه شيا واربا.

Sol *Angliæ* Oriens.

Nil magis in votis nostris concepimus, atque ut
Et foris atque intus tutus ab hoste fies.
Affluat omne Tibi, quod commodat & tua finem
Vota ferant faustum, pondere jura Dei.
Hic sartum tectum utraque conservet amorem,
In Regem populi, Principis in populum.
Annorum copiam numeres, mœrore solutus
Antiquo : Impostor cesset & ardelio.
Defensor fidei maneat, hoc nomen avitum
Serva, & ama tandem, quos Orientis amor
Linguarum tenet, haud siccæ nubeculæ ; id ipsum
Unicus appendix carminis hujus erit.
Magne Deus, Regum Stator, quod vovimus, imple,
Et cohibe noxas. Quid dubitemus ? Erit.

D

Carmen

Sol Angliæ Oriens.

Carmen PERSICUM.

سلام بر تو ای شاهنشاه چراغ مردان
و نیز روزی شادی با تو شود راسمان
همین که تو باز کرده ای بخود خاصان
بحکمت از حضرت ایشوع آدمیان
هنوز همه سازند خوشی و اند شادمان
چرا که آن طور تسدینخی دهند جهان
افریں را چه فراموش نکرد در آن
خدای ایند یکدل و زدل بهم ایشان
ستایش داده اند که دولت خویش این زمان
موقف بود و خواند در نامی مهربان
که تو ای ظل الله زنک شوی میان
مردان پیشساله هر اینک بلی مایان
سلام کویم برتوسه بار و نیز باران
بلفظهای مشرق زیرا که ستوده ان
است که اسرار پروردگار را هر جا بیان
و بر هر ناصر اهل ایمان نماز ارجان

Sol Angliæ Oriens.

Idem Latine.

Peristes sit Tibi pax, Inclyte Rex, Decus
Nostrium, lætitiæ materiem Deus
Servet. Quum redis ad propria, numine
Salvatoris, adest quilibet obviam
Effusus varia in gaudia ; Fabricæ
Mundanæ Domino pectore gratias
Confessus meritas, ore refert, Tui
Quod curam patriam gesserit, & Tuum,
Quod quondam lacerum, denique vix idem
Hoc regnum fuerat, sarserit & tegat.
Et cor prætereà sollicitat Dei,
Ut Tu, ò umbra Dei, plurima tempora in
Mundo hoc conficias. Nos etiam inter hos :
Pax Regi atque salus, dicimus, ampla sit,
Externisque quidem nunc idiomatis.
Nam magnalia sunt gratiæ ubilibet

Sol. Angliæ Oriens.

کنیم اینک این درویش است براه ایشان
بجز که کفر حضرت خویش زجت کنان
بیاراید اورا باشد زآکدیوان
زانواری نیکوتر ای بزرگ سلطان
ورسمی رحمت هم حکمت راجلبان
بشورنک درست و خوش بسیار زمان
برحمت بی رحمت بامزهی چون بوستان
وای ایند اکبر ده ده نگاه تا زمان
قیامت درسلام بجهت خردمند ان
و هیبت آن پادشاه با انجلیستان
ز باد فتنه و خاک تنگی نکه داران
ولایت چند آنکه باد خاک زمین آسمان
و همه را بقای بود بباد انجنان
چه غم دیوار مارا باشد زهر دشمن
که تو باشی خود ان دیوار و پستیان
چه باک از موج بحری مارا تو گشتیان

Sol. *Anglia Oriens.*

Divinæ legier digna, salus item.

Oranda à Domino est Principis. (Hoc quidem

Carmen sat tenue est: Gratia si tamen

Huic Regis faveat non superabitur.

Envari numeris.) *Inchlyte Rex, diu*

Salve & prosperiter confice Nestoris

Ætatem, regimen sit tibi prosperum.

Præsta magne Deus, donec ad ultimum

Ventum sit fabricæ, quam colimus, diem,

Felix hoc regimen, consiliis virum &

Majestæte Ducis nobilitans idem, &

Tutum a sylvisfrago turbine motuum,

Donec turbo ruit, ventus & æquor est.

Quis muro metuat, quem vigil hic potens

Defendit? Quis item nauseet è scapha,

Quam nunquam regit hic navita naufragam?

Sol *Angliae* Oriens.

ΣΩΤΗΡΙΟΝ.

Ζεῦ ἄπι σῶτερ ὅπν Σωτήρ ὁ παλάφρατος ἱμῶν
Κισσάνει Σωτήρ τῷ δῆμας ἠδὲ ψυχῆς,
Μύρια πίπτε λέγω. Σῶς δὴ ἀπέσπειχε πολ' ἔργη
Ἀνδροφόνος θορύβῳ τῷ ὀλοοῖο πυρός.
ΚΑΡΟΛΟΣ ἡγεμόνισι φαστῆρ, βασιλεύϊερος ἱερῶν
Λύθιγνῆς Βασιλεὺς, ἑρανόπεμπλος αἰαξ,
Ἀφθίλοι εὐσεβῆς ἐρατεινῆς εὐχῆς, ἀγλητῶς
Γ' Ἰμοσύτης πάτρως ἐφιλόπαιστε τρέφος,
Ἐμπαλιν ἄλλοχόθι ξῶσαι κρυφίαν σπὸ λοχμῶν
Κ' αἰσρέφει ἤδη σῶς εἰς σφέα κυδαλίμως.
Κ' οὐκ αἶστος ἔστι Σωτήρ, ἢ ὧ πινι αἰεὶ
Ἐκθαρεῖ, ἱεὶ τῷτομα οἷο Τρίας.
Τῇ μούτῃ ξύμπαν κῦδος, παῖσινα ἄροιμα
Καὶ μεγαλῶα θεῶν μείζονα παυαλόγῳ.
Ἐρχεσθαι ἐκδημος, μετέχαρμος, ἐπίβολος ἀρχῆς
Δημάρχτος, ἐῖδ' ἅς ἀλαλάζει λεώς.
ὦ ἴαξ, χαῖρε, κ' αἰεὶ πνεύταιν ἐτήσια ἀγνοῖ
Σοὶ θείας χάριτος ἦ, ἀγέ, παντοδαπῶν.
Καὶ τῷ βασιλεὺς δῆμῳ πεπαιδευμένῳ
Παμβασιλεὺς ἔστω πάντα μὲν ἀμφιβαλῆ.
ΚΑΡΟΛΕ ζῆθι Θεῷ πεφιλήμενος, ἐθνοσιβήτε,
Ἐξοτέρῳ φοβερὸς, πάμμαχερ ἐνδυτέρῳ
Εὐκηλὸς διαγ' ἐν ταῖς σαῖς βασιλαῖσι, μέλνῃ
Τεισμαχεύῃ τῷ ἔθνος ἐναγέμενος
ὦ αἰα χαῖρε, χάριτι πάντας δ' αἰεὶ ὕπαστοι αἰοδαῖς
Λῶσαι αἱ ευχαλαί, καὶ μέλος ἦε χέρον.

Sol *Angliae* Oriens.

IN DIEM REDITUS
SACRATISS. REGIS
CAROLI II.

Sacra dies! Tu sacra viris, tu festaque Divis
Sacra creas, placidis tu recreasque bonis.

Tu *CAROLUM* nobis reddis, qui cura suorum est,
Ipse suis *charus*, jamque sonat *CAROLUS*.

Triste fuit cælum, regnum, *lis* caraque nobis,
Regem nonne pium, nolimus *CAROLUM*?

Iam splendet *CAROLUS*, nulli virtute *secundus*.

Sed rebus nostris *ipse*, *secundus* erit:

Jam *CAROLUS*, *charus*, cura est, Anglisque *SECUN-*

Lis, quæ cara prius, rara sit illa suis.

(*DUS* :)



18
Sol *Anglia* Oriens.

De Regis accessu, Gratulatio;

Proque ipso

V O T U M.

Ad Regem.

CAROLE, post tenebras longæ quem noctis opacas
Excipit, ut Solem, terra Britanna suum;

Quâ longùm caruit, longùm longùmque fruatur

Tellus aspectûs patria luce Tui :

Clarus et assurgas ad summi culmen honoris;

Atque ibi consistas fixus in orbe diu.

Serius occumbas, quem serò vidimus ortum:

Anni sint longi, secula tota, tui.

Tuque, Tuique, *Stuartorum* de stirpe perennes,

Æternum nobis conficitote diem.

Quumq; Tuum opplebis (procul iste dies, procul absit,)

In magis illustrem desinat iste Tuus :

Ad Sceptrum Christus qui Te hic promovit avitum,

Sceptra det in cælis cum patre avisque Tuis.

may 25 FINIS. 1660

P O E M,
UPON HIS
SACRED MAJESTIES
MOST HAPPY
R E T U R N
TO HIS
DOMINIONS.

Written by
S^r William Davenant. *R*

June 25 LONDON,
Printed for Henry Herringman, and are to be sold at
his Shop at the signe of the *Anchor* on the Lower walk
in the New Exchange. 1660. *June. 25*




(1)

P O E M,

Upon his Sacred Majestie's most happy

R E T U R N

To His DOMINIONS.

hen from your Towns all hastned to the shore,
What *shame* could urge your Peoples *blushes* more
Than to behold their *Royall Martyr's* Son
Appeas'd, even with their *grief* for what was *done* ?
So great your *Mercy* is, that you will grieve,
If your wise *Senate* cannot all forgive.
Nor can the Spies of Malice e're discern,
That you from *Ini'rest* did this *Virtue* learn.

Great *Julius*, in disguise, might act that part ;
 But *Nature* has in you out-done his *Art*.

Your perfect *Father* to such height did come
 Of God-like pitty, near his *Martyrdom* ,
 That he his *Subject-Judges* did forgive ,
 And left it as their punishment to live.
 Pitty not onely flowes from him to you ,
 But, doubly, from your *Mother's* Mercy too :
 The limits of it none could ever know ,
 Nor to the bounds of her compassion go ;
 Whose *Father* in forgivnesse did transcend
 The insolence of all that durst offend ;
 VVhen his *Remorse* seem'd led by their *Despair* ,
 Beyond the sight of *Hope*, or voice of *Prayer*.

No more shall your bold *Subjects* strive to *Reign*;
 And *fatall Honor* on each other gain.
 Their courage, which mistook the way to *Fame*,
 (And may find *pitty* where it meets with *shame*)
 Shall, by your valour guided, far out-shine
 Our glory got in *France* and *Palestine*.

No more shall *sacred Priests* fall from their own
Supported Pow'r, by shrinking from the *Throne*:
 Nor in *divided shapes* that *Garment* tear,
 Which their *Great Chief* did *whole* and *seamless* wear.

No more shall any *Antient* of our *Law*,
 From *old Records* such *modern Meaning* draw,
 As made even *Lawyers* lawlesse, and enquire,
 How justly *Kings* to *armed Pow'r* aspire?

The

The *Civill Robe* did *Armed Pow'r* suspect,
 Though onely *Armed Pow'r* can *Law* protect;
 And rescue *Wealth* from *Crowds*, when *Poverty*
 Treads down those *Laws* on which the *Rich* rely.
 Yet *Law*, where *Kings* are *arm'd*, rescues the *Crowd*
 Even from *themselves*, when *Plenty* makes them proud.

No more shall any of the *Noble Blood*
 Too faintly *stemm* the *People's rising Flood*;
 But when the *Wind*, *Opinion*, does grow loud,
 Moving, like waves, the *Many-headed Crowd*;
 Then those *great ships* shall fast at *Anchor ride*,
 And not be hurri'd backward with the *Tyde*.
 The *Throne's* the *Port* to which their *Course* shall *bear*,
 As well at distance too as sailing near:

Or,

Or, Anch'ring, shall for change of weather stay,
And never lose when they can gain no way.

No more shall publick wealth on *Spies* be spent,
To *hunt* the Loyall and the Innocent :
Nor *Jaylors* in contracted Prisons be
The *Keepers* of the *People's Libertie* :
Nor *Chiefs* in *Civill* Causes toyl, and doe
The task of *Judges* and of *Juries* too ;
In whose *High-Courts* their *Wills* for *Laws* were know,
And all the *Civill* Pow'r was *Martiall* grown.
How usefull must the *Regali* Office be ,
Where both those Pow'rs for publick good agree ?
VVhere *Justice* in a Ballance weighs the Cause,
And wears a *Sword* but to defend the *Laws*.

VWhen (Mighty Monarch) your Three Nations count
 To what their gain, by gaining you, will mount;
 They justly reckon, that the least you bring
 Of Greatnesse, is, that Blood which makes you King:
 And casting up what Satisfaction they,
 In full return of all your Vertues, pay;
 The *Product* shews, you bring in value more,
 Than those Three Realms, which they do but *restore*.

You bring such *Clemency*, as shews you have
 More *Pardons*, than your *Angel-Father* gave.
 VWhich shews a Greatnesse that does most incline
 To what is greatest in the *Pow'r Divine*.
 'Tis that to which all Human kind does bow,
 And tend'rest sence of obligation owe.

For

For wretched Man (by ev'ry passion led ,
 Born sinfull, and to many errors bred)
 Has use of Mercy still, and does esteem
Creation a lesse work than to *Redeem*.

YOU bring a *Judgment* deeper than the Sea :
 And as in deepest Seas wee safest be ,
 So in your *Judgment's* depths we may endure
 All *Empire's* suddain storms, and sleep secure.
 And as in deeper Seas we never *sound* ,
 Or seek that Depth which never can be found,
 (Unlesse as *Pilots*, who, for triall, near
 The Ocean's Borders, cast a *Plummet* there ;
 But cease to *sound* when they no bottom find)
 So, whilst I try to measure your deep Mind ,

I stop even at the *Verges* of your Court,
Knowing my *Plummet* light, and *Line* too short.

You bring, with depth of Judgment, all the height
And fire of Thought, that can give wings to Weight,
A Mind so swift, that in a moment's space
Not onely flies o're the *Diurnall Race*,
But does *collect* all *objects* of the Sun,
And marks, what through the Globe the *Great* have *done*.
You no endowment can like this possesse,
Which will preserve what Valour can increase,
For *Pow'r* requires an universall Eye:
It should, like yours, see *all* and *suddainly*,
If thus it watch not ever for the State,
It either sees *too little*, or *too late*.

You

You bring such *Valour* as dares farther tread,
 Then *Love* dares follow ; or *Ambition* lead.
Valour, so watchfull as may safely keep
 A *Camp* untrencht, and suffer *scouts* to sleep :
 Fit to surprize *Surprizers* early *spys*,
 It *danger* loves, as good for *exercise*.
 The honor you near *Severn's* Banks obtain'd,
 Did make the *Victors* lose by what they gain'd ;
 When you reclaim'd their malice, who with shame
 Blush't that they kept your *Realms*, yet gave you fame.

You bring such charming virtues as move more
 Then all the secret gifts of bounteous *Pour* :
 Your kind approaches to invite access ;
 Your patient Eare to troublesome *Distresse*.

Your nat^rall greatnesse, never artfull made ;
 Nor so retir'd as if you sought a shade:
 And by *reserv'dnesse* would *mysterious* seem:
 As formall men *retire* to get *esteem*.
 But you would so be *visible* and *free*,
 As *Truth* and *Valor* still would *publick* be.
 Those hate obscurenesse and would still be shown :
 They grow more lov'd as they become more known.

You bring *Religion*, which before, like *Fame*,
 Was nothing but a *Trumpet* and a *Name*.
 Here most seem'd holy but in *Masquerade*;
 Most *vizards* wore, and in *disguise* were clad.
 Abroad, your firme *Religion* gain'd renoun
 Through all the trialls of *Comparison*.

It will, at home, unmask *dissembling Art* ;
 And what was *wholy Face*, shall grow all *Heart*.

Thus, shewing what *you are*, how quickly we
 Infer what all your *Subjects* soon *will be* !

For from the *Monarchs* vertue *Subjects* take,
 Th' ingredient which does *publick-vertue* make.

At his bright beam they all their *Tapers* light,
 And by his *Diall* set their motion right ;

Your *Clemency* has taught us to believe
 It wise, as well as *vertuous*, to forgive.

And now the most offended shall proceed
 In great forgiving till no laws we need :

For laws *slow progresses* would quickly end,
 Could we *forgive* as fast as men *offend*.

Revenge

Revenge of past offences is the cause

Why peacefull minds consented to have *Laws*.

Yet Plaintifs and Defendants much mistake

Their cure, and their diseases lasting make ;

For to be reconcil'd, and to comply,

Would prove their cheap and shortest remedy.

The length and charge of *Laws* vex all that sue ;

Laws punish many, reconcile but few.

Intire forgiveness, thus deriv'd from you,

Does *Clients* reconcile and *Factions* too.

No *Faction* shall hereafter own a name ;

But their *distinctions* vanish with their *shame*.

Your carefull judgment teaches us to prize

Affliction, and to grow, by troubles, wise.

To

To clear the fullen count'nance of Distresse ;
 And not with haste precipitate redresse.
 Your judgments patience has even vertue taught
 That her reward should be with patience sought.
 Tis else requir'd too boldly and too soon ;
 As if she boasted that her work was done.
 VVe shall not boast of *shining Loyalty*,
 VVhose light goes out, when held by us too high.
 It is a *vertue*, but 'tis *duty* too ;
 And our reward is had in having you.
 Your minds swift motion (which hath often brought
 Actions, even farthest past, to instant thought ;
 VVhich in a moment does all compasse run ;
 And then contract all objects into one :

And judge all Empires, as the Sun might doe,
 If he had life and reason too like you,)

Has taught our feeble Thoughts to mend their pace ;
 And follow though they lose you in the *Race*.

And now your Nations shall with early Eyes,
 Watch the first Clouds e're storms of Rebels rise,
 Though *Orators* (the Peoples *Witches*) may
 Raise higher Tempests then their skill can lay ;
 Making a civill and staid *Senate* rude ,
 And stoplesse as a running multitude :
 Yet can they not to full rebellion grow ;
 Not knowing how much now the People know ;
 Who from your influence have' attain'd the wit
 Not to proceed from *grudgings* to a *Fit*.

Your

Your *Valour* has our rasher courage taught
 To do, not what we *dare*, but what we *ought* ;
 Not to pretend renoune from high offence ;
 Nor braver *boldnesse* turn to *impudence* ?
 Nor claim a *right* where we by *force* enjoy ;
 Nor boast our *Strength* from what we can *deſtroy*.

Your *other vertues* bear *inſtructive ſway* :
 Their fair *examples* we like *Laws* obey ;
 Which through your Realms ſuch harmony diſperſe,
 As if *Love* rul'd, and *Laws* were writ in *verſe*.
 VVhilst our *Civilities* grow ſo refin'd
 That now they more then former *ſtatutes* bind ;
 The *high* in pow'r make their approaches *low*,
 To meet and *lift* the *humble* when they *bow*.

Such *English-Stiffness* freely they forsake,
 As made wise Strangers *wonder* and go back.

Your *firm Religion* shall our *firmness* breed,
 And turn into a *Rock* our shaken *Reed*.

A *Rock*, which like a *rolling wave* before
Flow'd with the *Flood*, and *ebb'd* with *ebb's* of *Pow'r*.
 And that *respect* which your indulgent *Eye*,
 Pays, as your blessed *Fathers Legacy*.

To *sacred Priests*, with *chearfull bounty's* too,
 Does teach what we with *rev'rence* ought to *do*.

And well may *Priests*, (who are *Heav'n's Liegers*) be
 Nobly *defray'd* in *ev'ry Embasie*:

They treat not for the *profit* of that *King*,
 From whose bright *Palace* they *Credentials* bring.

But

But for the *Peoples benefit* to whom
 They are in *pitty* sent and *charg'd* to come.
 To these we shall with rev'rence Off'rings make ;
 VWhich they may justly and with honour take.
 'Tis done with some *respect* when Princes give
 Gifts to Ambassadors, and they receive
 Those gifts with *confidence*, as if they knew,
 Though they are *gifts*, yet *Custom* makes them *due*.
 Too boldly, (awfull *Monarch* !) am I gone,
 Through all your Guards, to gaze about your Throne.
 Yet 'tis the use of *Greatnesse* to excuse,
 The daring progreſſe of the *sacred Muse* :
 She taught the *Lover*, *love*, and *Warrior*, *warr* ;
 And is the *Guide*, when *Honour* would go farr.

The *Studious* follow till they lose their fight,
 VWhen to the upper *Heav'n* she makes her flight.

She mounts above what they pretend to know,
 And leaves their *soaring Thoughts* in depths below.

VWhy nam'd *I heav'n*, where all meet all reliefs,
 VWhere *best* of joys succeed the *worst* of *Griefs* ;
 Yet, naming it, must Clouds of sorrow wear,
 For that *dire cause* which brought your *Father* there ?
Kings must to *Heav'n* through shades of sorrow passe,
 And, taking leave of *Nature*, *Death* imbrace.

But he, with more then a devout intent,
 To people soon that *Heav'n* to which he went.
 Did, dying, leave three Nations (when they count
 To what his *vallew*, and their *losse* will mount.

VWhat

What he did *suffer*, and what they did *do*)
Sorrow enough to bring them thither too.

Much was he favour'd by the *Pow'r divine*,
 Which to encourage vertue with some signe,
 Or likely taste, of future happinesse,
 Did let him many blessings here possesse.
 Your *Royall Mother*, in his life, fulfill'd
 All griefs that *Turtle-Widowhood* could yield;
 And has continu'd, since he reign'd above,
 His care o're all the *Pledges* of *their* love.

You, in your Manhoods bloome, exprest an awe
 Not of his *Regall* but of *Natures* law:
 Obeying him in all, by no designe,
 Or force, but so as *Nature* did incline.

And

And with your growth your kind obedience grew ;
 VWhich *love*, not *precept*, shew'd you was his due.
 You rev'renc'd him in *deep* afflictions more,
 Then on those *heights* where he did shine before,
 This *vertuous softnesse* made your People melt ;
 Who in your triumph all that kindnesse felt
 VWhich to their *Saint* your duty had exprest ,
 And drew from ev'ry Eye, and ev'ry Breast,
 Such tears and sighs as, in a happy time,
 Pay'd back your *sorrows*, and excus'd their *crime*.

And your heroique *Brothers* (early grown
Fames Favorites, and *Riwalls* in *renonne*)
 Did in their *Dawne* such beams of comfort give
 As they had almost made him wish to live.

That

That he might see the Glory of their *Noon*;
 But ah ! *Lifes glasse* he shook to make it run.
 The *mighty Martyr* gaz'd on *Heav'ns* reward :
 Then struggling *Nature* found him strait too hard
 For all her force : *Religion* watcht the strife ;
 And *Honour* cal'd him back from proffer'd *Life*.

T'will not suffice (*best King !*) that we have shown
 Your *Picture*, with *Two worthy's* next your *Throne* ;
 But we would now of all the *Copy's* boast
 From such a great *Orig'nall* as is lost.
 Two, of the gentler *Sex*, remain to grace
 The matchlesse number of his *Royall Race*.
 The *First*, (with practis'd patience, even when young,
 Whilst various winds made storms of Empire long)

Has

Has liv'd the *great example*, and the *good*,
 Of *gracefull* and of *prudent* VVidow-hood,
 The *other* has fit vertue to dispenſe,
 Even to a Cloyſter'd Virgin, *innocence* ;
 And ſuch *diſcretion* as might *Factions* guide ;
 And ſo much *beauty* as She much might hide,
 Yet lend that *Court*, where *Lilly's* wildly grow,
 More then their glorious *Naptialls* now can ſhow,
 Tell me, (O *Fame!*) what triumph thou would'ſt ſound
 In all thy boasted *Flights* thou ſcarce haſt found
 One *Theam* like mine. *Aſcend!* and ſtraight diſperſe
 (As farr as ever *Thou* wert led by *Verſe*,
 Or *Light* ere flew) my *Sov'raign's* full renown;
 Then reſt thy *wings*, and lay thy *Trumpet* down.

FINIS.

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The Golden Apophthegms Of His Royall Maiefty KING CHARLES I.

AND
HENRY Marq. of Worcester,

Both Divine and Morall, as they were delivered upon
several occasions in the Time of the late
unhappy War between His Majesty
and the old Parliament,

Wherein is observable,

- I. *The Witty Sayings of the Marquess of Worcester, and his Majestys Prudent Answers thereunto.*
- II. *The notable expressions of the Marquesse upon his leaving a Bag of Gold in a poor town upon his journey towards Ragland.*
- III. *His Noble Interpretation on the Magpy that builded on the Crown that was on the Head of the Effigies of King Edward that stood over the Gate of the Castle at Carnarvan in Wales. And how they were dispersed by Jack-daws, who were after beaten away by Buzzards, all which he compares to Bishops, Presbyterians and Independents.*
- IIII. *The Pleasant Conference between the Lord Marquess and the L. Gen. Fairfax.*
- V. *Some delightful Discourse between the Marquess and his daughter the Countess of Glamorgan.*
- VI. *The Honourable Description of the Royal Oak by the Marquess, when his Majesty was playing at Bowls on Ragland Castle Green.*
- VII. *Several remarkable Passages between His Royal Majesty and the Marquesse touching Lebanon, Naboths Vine-yard, London, York, Lincoln, Troy, Ragland Castle, Naseby fight, Windsor, Alexander, Aristotle and the Lord John Somerset.*

Written by THO. BAYLY Dr. in Divinity

Printed and Published according to Order.

LONDON, Printed by John Clowes, over against the little Piazza
in Grub-street, 1660.

HAVING well considered the worth of these witty sayings, I shall not hold a Candle (as it were) to the Sun, by writing an Epistle, the work in it self being a Store-house of excellent use both for Wit and Wisdom.

Apophthegm 1. Afflictions cannot be esteemed with wise and godly men any argument of sin in an innocent person, more then the impunity of wicked men is amongst good men any sure token of innocency.

2. That in the direct worship of God himself we ought to be guided by the word of God, and not otherwise, but in the form and order of Ceremonies, that indeed is solely left to the Church.

3. When the King first entered the Castle of *Ragland*, the Marquess kissed the Kings hand, and rising up again he saluted his Majesty with this complement, My Lord, I am not worthy: the King replied unto the Marquess, my Lord, I may well answer you again, *I have not found so great faith in Israel*, for no man would trust me with so much money as you have done: to which the Marquess replied, I hope your Majesty will prove a Defender of the Faith.

4. Prepare for war when thou prepondeest for peace, otherwise thy peace will be hardly obtained, or too highly prized, whatever thy first Article be, let disbanding, be the last. A cunning Curre, though he wag his tail will shew his teeth, the best Treaty is with a drawn sword, and the safest peace is concluded under a Buckler.

5. When King *Charles* had made his repair to *Ragland*, a'ter the Battell of *Naseby*, taking occasion thank the Marquess for some money lend his Majesty, the Marquess returned his Majesty this answer, Sir I had your word for my money, but I never thought I should be soon repaid, for now you have given me thanks, I have all I look for.

6. The lower sort of people are desirous of novelties, and apt for change weighing Government with the scales of their own fortune, they are too sensible of evils in present, to fear worse in future, let such know they move in their particular orbs, not in the common sphere, and that the alteration in the heavens make no star greater, which way soever the change moves, a Cobler shall be but a Cobler still.

7. It is a Princely alchimy out of necessary wars to extract an honourable Peace, and more befitting the Majesty of a Prince to thirst after Peace then Conquest. Blessedness is promised to the Peace-maker, not to the Conqueror. It is a happy State whose peach hath a peacefull hand, and a martiall heart, able both to use peace, and to manage War.

8. His Majesty being very well grounded in the true Protestant Religion, in a Discourse concerning Sectaries, said truly, That there were but two good sentences in a Sectaries Sermon, the first of necessity good, which is the Text, the second by consequent, which is the end, and thereby an end of an impertinent Discourse.

9. Sir *Henry Bard*, who was Lord *Bellamont*, coming into the Hall of *Ragland*, and seeing so many Tables furnished with food, and feeders, sware that his Majesty had a plot to destroy that Family first, in borrowing all the old mans money.

money, and then in coming thus to eat up his victuals: which his Majesty bearing smiled at: but the Marquess asked the man who made the relation unto him, of what Garrison the Lord *Bulmer* was Governour: it was told his Lordship, that he was Governour of *Camden* house: the Marquess replied, that when the King had done as he said, that then his Majesty might go to his Garrison, and there he might have *Camden's* Remains.

10. There be three sorts of Government, Monarchical, Historical, Democratical, and they are apt to fall three several wayes into ruine. The first by Tyranny, the second by Ambition, the last by tumult. A Commonwealth grounded upon any of these, is but of short continuance, but being wisely mingled, either guard the other, and makes the Government exact.

11. In the war, the King came to a Castle, and told the Lord thereof, that he thought not to have stayed with his Lordship above three dayes, but his occasion requiring a longer stay, and considering that it was a Garrison, and that his provision might be spent by so great a pressure, was willing his Lordship should take what provision the Countrey would afford for his present maintenance, and recruit: to which his Lordship answered, *I humbly thank your Majesty, but my Castle will never stand long, if it leans upon the Countrey, and I had rather be brought to a morsell of bread, then any morsels of bread should be brought in to entertain your Majesty.*

12. Sir *Thomas Sumerfet*, brother to the Marquess of *Worcester*, had a house which they called *Troy*, five miles from *Ragland* Castle: this Sir *Thomas* being a compleat Gentleman of himself, delighted himself much in fine Gardens and Orchards, whereby the benefit of art the earth was made so gratefull to him at the same time, that the King happened to be at his brothers house, that it yielded him wherewithall to send his brother *Worcester* a present, and such an one as the time and place considered was able to make the King to believe, that the Sovereign of the Planets had now changed the Poles, and that *Wales*, the refuse and outcast of the fair Garden of *England*, had fairer and riper fruit then *England* bowels had on all her beds, this presented to the Marquess, the Marquess would not suffer to be presented to the King, by any other hand then his own, in comes the Marquess at the latter end of Supper, led by the arm, with a slow pace, expressing much a *Spanish* gravity, with a silver dish in each hand filled with rarities, and a little basket on his arm, as a reserve, where making his obeysance, he thus speaks, May it please your Majesty, if the four Elements could have been rob'd to have entertained your Majesty, I think I had but done my duty: but I must do as I may, if I had sent to *Bristol* for some good things to entertain your Majesty, that had been no wonder at all, If I had procured from *London* some goodnes, that might have been acceptable to your Majesty, but here I present your Majesty (placing his dishes upon the Table) with what, that came not from *Lincoln*, that was not *London*, that is not *Tork* that is to be, but I assure your Majesty, that this present came from *Troy*: whereupon the King smiled, and answered the Marquess, Truly my Lord, I have heard, *That corn now grows where Troy Town stood*, but I never thought there

there had grown any apriocks there before. Whereupon the Marquess replied, any thing to please your Majesty: when my Lord Marquess departed the presence, one told his Lordship, that he would make a very good Courtier, the Marquess said I remember I said one thing that may give you some hopes of me, *Any thing to please your Majesty.*

13. The first night his Majesty came into Ragland Castle, the King desired to see the great Tower, where his Lordship did use to keep his Treasure; his Majesty spake unto Doctor Bailly then standing by to fetch the Keyes; he ran down to the Marquess and acquainted him with the Kings pleasure, who would needs bring them to the King, and shew him the Tower himself: when the King saw the Marquess bringing the keyes himself, he thus spake unto the Marquess, My Lord, there are some men so unreasonable, as to make me believe, that your Lordship hath good store of gold yet left within this Tower, but I knowing how I have exhausted you, together with your own occasions could never have believed it until now I see you will not trust the keyes with any but your self: to which the Marquess made this reply, Sir, *I was so far from giving your Majesty any such occasion of thought by this tender of my duty, that I protest unto you, that I was once resolved that your Majesty should have lain there, but that I was loath to commit your Majesty to the Tower.*

14. When the King first entred the gates of Ragland, the Marquess delivered his Majesty the keyes according to the ordinary custome: the King restoring them to the Marquess, the Marquess said, I beseech your Majesty to keep them if you please, for they are in a good hand, but I am afraid that ere it be long, I shall be forced to deliver them into the hands of who will spoil the Complement.

15. King Charles coming to Ragland, when the tall Cedar of our Lebanon was brought so low, and those Sycomores flourished when the Royal Oak was in the fall of the leaf, it happened that his Majesty was at Bowls upon Ragland Castle Green, a place proudly situated, where after he had ended his Recreation, his Majesty was pleased to delight himself with observing the Countrey round about, it happened, that one Prichard, the Kings partner at bowls, presuming more upon his good bowling, then good manners, continued that familiarity that should have ended with the rubbers, shewing the King where his house stood, and told his Majesty, he must look through the wood, and he might see a white thing, and that was it: moreover acquainted his Majesty what the Lord of Worcester had advised him, viz. to cut down some of those trees, that the house might plainly be discerned from the Green, whereby his Lordship when he wanted a good bowler might make a sign, and so have him at a beck: to which the King replied, Mr. Prichard, let me give you better advise, put up more trees where the trees are so thin, that my Lord of Worcester may not see thy house at all. The Marq. of Worcester supposing the King had dreamed of this greediness, of purchasing all the Land which was near unto him, shewed his Majesty a row of trees, and told the King, that beyond that row of trees stood a pretty Tenement, and because he would not have Nuboths vineyard to be an eye-sore to him, he had planted those trees to hoodwink his eyes from such temptations.

Apophthegms of the Earl of Worcester.

1. The Marques had a mind to tell the King as handsomely as he could of some of his (as he thought) faults, and thus he contrived his plot against the time, that his Majesty was wont to give his Lordship a visit, as commonly he used to do after dinner, his Lordship had the book of *John Gower* lying before him on the Table, the King casting his eye upon the book, told the Marques, that he had never seen it before, O said the Marques, it is a book of books, which if your Majesty had been well versed in, it would have made you a King of Kings, Why so my Lord, said the King? Why said the Marques, here is set down how *Aristotle* brought up and instructed *Alexander* the great in all his rudiments and principles belonging to a Prince; and under the persons of *Alexander* and *Aristotle*, he read the King such a lesson, that all the standers by were amazed at his boldness, and the King supposing that he had gone further then his Text would have given him leave, asked the Marques, whether he had his lesson by heart, or whether he spake out of the book: the Marques replied, Sir, if you could read my heart, it may be, you might find it there, or if your Majesty please to get it by heart, I will lend it you upon these conditions, 1. That you read it, 2. That you make use of it: but perceiving how some of the new made Lords fretted and bit the thumbs, at certain passages in the Marqueses discourse he thought a little to please his Majesty, though he displeased them, the men who were so much displeased already protesting unto his Majesty, that no man was so much for the absolute power of a King, *Aristotle*, desiring the book out of the King he would shew him one remarkable passage to that purpose, turning to that place, that had this verse, viz.

A King can kill, a King can save, A King can make a Lord a knave, And of a knave a Lord also. Whereupon there were divers new made Lords slunk out of the room, on which the King said, At this rate you will drive away all my Nobility.

2. The Marquess travelling, was as he thought surprized by enemies, but recovering the top of a high mountain, by the advantage of the ground, he could see the enemy marching off another way, at which sight the Marques dwelt with his eyes a little longer upon that object then the L. *John Somerset* his Son thought convenient, whereunto the Marques answered, O Son, I love to see my own danger, especially when it is marching off.

3. The Earl of Worcester travelling towards Ragland, at a certain Inne in a poor town, where he lay, by the carelesness of servants left behind him 1000 l. in Gold, being hid under a bench, and forgot to be taken away, the money was never missed untill they came to their journey's end at night, and it being told my Lord that so much was missing, and where they had left it, my Lord made no other words of it but these, You talk of a cheap reckoning, but I never paid so dearly for a nights lodging in all my life: who would think that a man should leave so much money behind him in such a lowly Inn? On that stood by at that time told the Marquess, that it was a hundred to one if ever he heard of his money again, it was such a beggerly house, O Peace, said the Marquess, if

if they will not be known of the money, you shall see it will be a brave Inne in a short time: this money was sent after, and very honestly restored, and delivered into the messengers hands that came for it. Being brought unto the Marquess, there was much wondering at the honesty of the woman of the house, who then praised the whole town seeing it was generally known. The Marquess told them, *It may be the town never saw so much money before, and therefore they knew not what to make of it.*

5. The Earl of *Clamorgan*, the Marquess of *Worcesters* eldest son, accompanied with divers of high rank and quality, as they were on their journey for *Ireland*, quartered in the town of *Carmarvan*, a Sea town in *North Wales*, where they were entertained with discourse at the Table, by some of the County Gentlemen, who informed them of the falling of an old *Welsh* Prophesie at that very time and place, which was *viz.* That there should come a magpy, and build her nest in the Crown, then should come a Jackdaw, and beat away the magpy, and after that there should come a Buzzard, that should beat away the Jackdaw, and then there should be seen no Crown, but that of thorns upon the Kings head, at last there should come a Band of men from a far Countrey, and take away the thorns and then the Crown should appear again: this they said, was thus hitherto accomplished, *viz.* Over the gate of *Carmarvan* Castle, there was the picture of King *Edward* the first, in full proportion, with a Crown upon his head, there did come a magpy, and did build her nest in the said Kings Crown, and a Jackdaw did beat away the magpy, and the Buzzard the Jackdaw: this we assure your honour to be true; for all our Townsmen have observed it. Dinner being ended, they all went unto the Castle gate, being greedy to satisfie their eyes with the sight, as well as their ears with the Relation; where being come they beheld the sight, the nest being disordered by the fighting of the combatants, and the materials of the nest made such a mournfull aspect, as if they had been Artificially placed upon the Kings head. The Earl of *Clamorgan* could not endure the sight but straightway commanded the nest to be pulled down, the materials of which was such, as never any bird builded her nest with, *viz.* White thorn: the story being related to the Marquess of *Worcester*, after some pause he said, that is the nick-name, which the Roundheads use to give the Bishops: and none about him guessing at his meaning, he said, as I take it, they used to call the Bishops magpies, whom they reproach for building their nests in the Crown, then came the Presbyterian Jackdawes, and beat them out, and the next thing that you shall see, will be the Independent Buzzards, which drive them away, and who comes next God knows: but asking further whether it was an open or an Imperiall Crown, answer being made that it was open, O then, said the Marquess, that was the reason the Kings Crown was so open, had it been close, as top with the Crosse over head, such unlucky birds could never have come there to have built their nests.

6. *Antisthines* being asked of one what learning was most necessary for mans life, answered, *To unlearn that which is naught.*

7. The Marquess talking of an old drunken fellow, who having used his body to disorder in drinking all his life time, at last giving it over, presently dyed, Oh said the Marquess, *If you take a brand out of the fire, that is strongly burnt it will fall in pieces, but if you let it ly there still, it may remain a pretty while before it turn to ashes.*

8. During the Siege of *Ragland*, there came a Musket Bullet in at the Window of the withdrawing room, where my Lord was used to entertain his friends with his pleasant discourses after Dinners and Suppers, which glancing upon a little Marble pillar of the window, and from thence hit the Marquess upon the side of the head, and fell down flatted upon the Table, which breaking in pieces the Pillar, made such a noise in the room, that the Countess of *Glamorgan* who stood in the same window, run away, as if the house had been falling down upon her head, crying out O Lord, O Lord, but finding her self more afraid then hurt, she returned back again, no less excusing her self, as she was pleased to call it rudeness to her Father, then acknowledging her fears to all the company: to whom the Marq. said, Daughter, you had reason to run away when your Father was knockt on the head, and pausing some while, and turning the flatted bullet round with his finger, he further said, *Gentlemen, Those who ha! a mind to flatter me, were wont to tell me, that I had a good head-piece in my younger dayes, but if I do not flatter myself, I think I have a good head-piece in my old age, or else it would not have been musket proof.*

9. There was a young and beautiful Lady, who was shewing the Marquess, that the Colours that hung on such a Tower, was one of the Curtains of her bed. To which he replied, *Madam.* I would you would set the little boy that uses to stand behind that Curtain, on the top of that Tower, that we may see whether or no he would drive away all those men with his Bow and Arrows. To which the Lady replied, *Cupid* never raised a siege in his life, but he hath taken many a strong hold: Then said my Lord, I shall tell you how you shall make yours impregnable. How my Lord said the Lady? He said unto her, Whatsoever you see a handsome young man be sure you shut your eyes, or else he will take the Fort of your Virginity, fling in at your Windows.

10. The Marquess was one day reading of us a Lecture of patience in our adversity: amongst the rest of those witty sayings which came from him, he told us that there was nothing so bad, but it was good for something: for said he if there were no silence there would be no Musick: for the sudden stops which are in Musick add to the grace & perfection of the Art. *Ignorance is a spur to Knowledge, Darkness a Pavillion to the Almighty, A Cabinor Drawn Chamber for us to sleep in. A Dungeon for the Judge to punish his Delinquents, and a foil for the Painter to make his shadows: so are afflictions good for our instructions, and adversities for our amendments.*

11. When it was told the Marquess, that some would warrant him that if he would, he might be Duke of *Somerset*, he made them this Reply, *When I was E. of Worcester I was well to live, since I was a Marq. I am worse by one hundred thousand pounds, and if I should be a Duke, I should be an arrant Beggar:*
where

wherefore I had rather if I might go back again to my Earldom, then at this rate keep on my pace to the Dukedom of Somerset.

12. After much conference betwixt the Marq. and Gen. *Fairfax*, wherein any things were requested of the Gen. by the Marquess, and being as he thought himself happy in the attainment, his Lordship was pleased to make a merry Petition to the General, as he was taking his leave, viz. in the behalf of a couple of young Pigeons, which were wont to come to his hand, and feed out of it constantly, in whose behalf he desired the General that he would be pleased to give him his Protection for them; fearing the little command that he should have over his Souldiers in that behalf. To which the General said I am glad to see your Lordship so merry. Oh said the Marquess, you have given me no other cause; for I resolved to undergo even the worst of evils you were able to lay on me before ever I took up Arms for my Sovereign, therefore wonder not that I am so merry.

12. *Vespassian* asked of *Apollonius* what was the cause of *Nero's* ruin; who answered, That *Nero* could tune the Harp well, but in Government he did at waies wind up the strings too high, & let them down too low.

14. Some men have so much of the Serpents subtilty, that they forget the Doves simplicity.

15. Justice should be blind and friendly, it is not by it, that those that be in Authority should reward their friends, or crosse their enemies.

16. misfortunes are not acceptable in any kind, yet those are endured with most ease, that come rather by destiny than deserving.

17. The Marquess of *Worcester*, called for a glasse of Claret Wine, it was told him by his Physician that Claret wine was nought for his Gout, the Marq. replyd, what my old friend Claret? Nay, give it me in spite of all Physicians and their Books, it never shall be said, that I forsook my friend for to please my enemy.

18. When it was told his Lordship not long before he dyed, that leave was obtained by the Parliament, that he might be buried in *Windsor* Castle, within the great Chappel, and wherein divers of his Ancestors ly buried, with some spiritlinesse he spake aloud, *God blest us all, why then I shall take a better Castle when I am dead, then they take from me whilst I was alive.*

19. The Marq. being weak in body, and told by some friends, that when he was dead they would Petition for mony to bury him, He replyd, Then will they appoint those to dispose of the time and manner of my burial, and you shall see that they, being it is so near the good time, will cause me to be buried according to the Directory, in spite of *Christmas* day, upon *Christmas* and so they did.

~~17~~ 4

HOSANNAH:

A

Thanksgiving-Sermon,

70 NE 28th 1660.

By J. M. Presb. Anglic.
To Martin

Πάντες ἐπὶ τῷ αὐτῷ γίνεσθαι ὡς εὐαγγελιστὰς. S. Ignat. Ep. ad Philad.



oct 22 OXFORD,
Printed by H. Hall, for Rich. Davis, 1660.

Oct 22 - 4

HOSEA

THE

OF

BY

THE

THE



TO THE
Right Reverend Father in God,

BRIAN

LORD BISHOP OF SARUM.

Right Reverend Father in God,



*It was once the complaint of the
Sons of the Prophets, that
the place wherein they
dwelt was too streight for
them. The Prophets of the
Church of England have
for divers years, like a kind of Samaritans, had room
enough to wander about in, though little e-
nough to dwell in. Yet I beleive they never miss'd
their houses so much as they did their Pulpits
on the 28th. of June. This made me take the*

Presse

Presse for my Pulpit, and (by a very easie conversion) my Readers for my Auditors: for my Lord, if we should hold our peace, the stones would immediately cry out.

I present this Sermon to your Lordship, not for any confidence I have of the worth of it (for I know my own size well enough) but to account with your Lordship for the duty I owe you, as your Curate of Soules. I have this then to adde to the greatning of your joy in the day of Recompences, that as I have, by the grace of God, through all the intrigues of the late Julian dayes, faithfully kept your depositum down to these very times of the Restitution of all things, so was it the good pleasure of God to pitch upon that little flock, for such Sacrifices as were ready to be offered up for the testimony of a good conscience.

My Lord, the insolence of this address, will hereafter receive an alloy, even in your Lordships own judgement, when you shall be inform'd of your Lordships more individuall concerns upon this Author, who is,

My Lord,

Your Lordships most humble,
and obedient Servant,

IO. MARTIN.



PSAL. 118.

22. The stone which the builders refused, is become the head stone of the corner.
23. This is the Lords doing, it is marvellous in our eyes.
24. This is the day the Lord hath made: we will re-joice, and be glad in it.
25. Save now, I beseech thee, O Lord; O Lord, I beseech thee, send thou prosperity.



IN Isa. 61. one of the great changes which the Lord's Anointed, should make at his coming, was; that he should appoint unto them that mourn in Sion, the garment of praise, for the spirit of heaviness, v. 3. This Psalm is that garment of praise, a garment of praise

delivered out of Gods Wardrobe, for his Church and people to rejoice in, upon two very remarkable occasions. First, for the people of the Jews, when their Civil Wars were at an end: the two great Factions, managed by Abner, and Joab; this, for David; that, for the house of Saul; being fairly, and unanimously complied, in the full establishment of David over the whole Kingdom of Israel. Upon that conjuncture it was, that this Psalm was first composed, and this garment of praise bestowed upon his Subjects by David, the Lord's Anointed, and the Inspired Pen-man of this Psalm. But yet the wrong side of this garment of praise, (as I may

B

peak)

Speak) was by them worn outward: for it belong'd to them (the Jews) only typically, and literally: the prophecicall and hidden part thereof, being a mystrie to be reveal'd, in the ages then for to come. Which were

That second, and more admirable occasion of putting on this garment of praise; and that was at the Inauguration of our blessed Saviour, when he ascended up on high, led captivity captive, and sate him down on that Throne, whereon he shall rule, till he hath put all his enemies under his feet, For this, the whole Church of Christ is deck'd with this garment of praise, upon Easter, and Ascension day: on the former whereof, the Church hath appointed this Psalm to be read, or sung in her publique service. To this occasion you see the Psalm referres in the *Anatype*, and so our Saviour is pleased to interpret it, by applying part of my Text unto himself; *Mat. 21. 42.* Did you never read in the Scriptures, The stone which the builders rejected, the same is become, &c? And so St. Peter twice; once in *Act. 4. 11.* and a second time in his *1 Ep. c. 2. 4.*

This being the greatest conjunction, that ever did, or should happen in the world; namely, the uniting of the Jew and Gentile, into one, holy, Catholique Church, under Christ their head; and typified by the uniting of Judah and Israel, under David their King, was the most solemne, and proper time for this garment of praise to be worn; the right-side thereof being now displayed; and the solid designations in the curious needle-work of this garment, easily discernable through the mysterious contrivances of Ceremoniall, and Historicall adumbrations.

Here's now a third occasion, to make use of this garment of praise; and that's for us; us, the Churches and people of three great Kingdoms: we, who have for so long time, languish'd under the spirit of heaviness, may now, upon the coming of the Lords Anointed, boldly put on (I presume) this garment of praise. For first, by the perfume and smell thereof, I cannot think, but it belongs to us: Isaac knew his

A Thanksgiving Sermon.

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his son *Esaú's* rayment, by the sweet savour of it, *Gen. 27.* and so may *this garment* be known, out of whose *Wardrobe* it came, and to whom it belongs; it smells so strongly of *Myrrh, Aloes,* and *Cassia*, *Psal. 45.* bitter things; the best perfume for the robes of the Church; who, as Christ her Head, must be beautified and perfected by sufferings. *This garment* then hath been perfume'd with afflictions, and therefore sorts well with us. And then, 'tis very fit for us; for us, on this occasion, the coming of the *Lords Anointed*, and the uniting his people under his Government. Be pleas'd to put it on with me in this *Text*, and you shall then see, how well it fits; for the *Text* is but the *Analysis* of the *Psalme*, and is (as I may speak) a *Psalme* in a *Psalme*; containing in breif, the whole matter of the *Psalme* in these four verses, which are as so many quarters of *this garment* of praise, and which we shall, in their turn, put on, without making any rent, or division thereof, or cracking so much as a stitch therein, by any strein'd and fore'd Application.

First then, here is *mirandum*; then, *mirandi admiratio*; next, *admiracionis solennitas*; and lastly, *solennitatis celebratio*.

1. First, here is *mirandum*, somewhat that did not ordinarily come to pass; nay a thing extraordinary and marvellous it was; and that is, *The stone which the builders refused, is become the head-stone of the corner.* v. 22.

2. Secondly, here is *mirandi admiratio*, men admiring and wondering at it; notice was every where, by every one, taken of it, as a thing, wherein God had a very special hand, *This is the Lords doing; or, this is from the Lord, it is marvellous in our eyes.* v. 23.

3. Thirdly, here is *admiratiois solemnitas*; a solemn, and fit manner of expressing this admiration; with respect unto due circumstances; not barely to wonder at it, and no more; to wonder and perish, as they in the Acts, to wonder, and give God no glory, for working this wonder; but a set time appointed, for making mans wondering to end in the glorifying

of God: publique, prefixt, nationall blessing of God, and rejoycing in a publique place, at a publique time, a day for it, and a congregation on that day: *this day, and we. This is the day the Lord hath made, we will rejoyce and be glad in it.* N. 24.

4. Lastly, here is *solemnitatis celebratio*, the celebrating, or keeping this solemnity, as it ought to be kept, with praise and prayer, nay with a set form of praise, and with a set form of prayer: not in such a manner as every man pleaseth; as though there were no King in Israel: or such a King, as had no care of the Church: but celebrated it must be with *Hassannah's*, the usuall manner of celebrating praise amongst the Jews, *Psal. 20. Mat. 21.* as are *Te Deum's* amongst Christians: and a form of prayer, for continuing and enlarging this mercy [*O Lord, I beseech thee, send now prosperity*] with a quick, earnest prayer, the pattern of the *Amiphones* in our Liturgie; the choicest part of all, and therefore the Devill shoots most of his arrows against it, even bitter words, [*O Lord, shew thy mercy upon us, O Lord, save the King, &c.*] perfectly resembling these of the Text, *Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.* v. 25.

Be pleas'd to try the first quarter of this garment of praise, and if that fits, there's no fear of the other three. *The stone which the builders refused, the same is become the head-stone of the corner.* The *mirandum*, or thing to be wondered at.

1. The manner of expression is clearly *parabolicall* (and, as I conceive, *proverbiall* too) in *mapinsia*, in speaking plainly it signifies, *the unlook'd for, and unhop'd for promotion of a person, to a place of greatest trust and dignity.* Such was that of David unto the government of all Israel: being not only taken from following the *Ewe's* great wish young, *Psal. 78. 71.* and so a great change made, when his *Shepherds crooke* was turn'd to a *Regall Scepter*, but compassed about with enemies on every side: hunted as a *partridge upon the mountains*, where little, or nothing of covert, and shelter could be

be had to secure him: the whole house of Saul, and all the dependents thereon, and adherents thereto, to be layd aside, e're the thing could be brought to pass. *Tanta molis erat*—so very great a difficulty, that there was little, or no probability, that a stone by the builders (with reason enough as they, and a world of others, thought) refused, should in despite of all opposition, become the head stone of the corner. Yet thus it was in the issue, and the difficulty of effecting it, made the thing, when done, the more remarkable.

Such likewise was the case of *Levi*, Gods exalting of Christ, Phil. 2. who by taking upon him our humane nature, and the infirmities thereof (sin onely excepted) and being found in the form of a servant, and so nothing in him, which in the eyes of the world, rendered him desirable, was by the Jewish builders, the Chief Priests, the Scribes, the Pharisees, the Lawyers, and the Elders of the people rejected, and not barely so, but set at nought too; vilified, reproach'd, and blasphemed: and in fine, layd safe enough (as they thought) in his grave, for ever pretending any more to the place and dignity of being the head stone in the corner: yet was he, by the mighty power of God, raised from this lowest step of exinanition; the prison of the grave; and the bonds of death, being unable to secure the resolutions and practises of those builders: but God raised him from the dead, through the spirit of holynesse, and set him at his own right hand in heavenly places, farre above all Principallitie, and power, and might, and dominion; with other such marks of universall Sovereignty, as you may hear from that great Herald of the Lords Anointed, St. Paul, Eph. 1. at the end.

Thus farre, you'll say, the garment of praise sorts well enough with the occasion of wearing it: but how for us? we'll parallel the case and see.

First then, here's a stone, a stone refused, and that not by ignorant men, standers by, men of no judgement in such matters but by men of skil, the builders themselves: and then this stone, after all this introduction, and introduction, this reprobation

of him, and this setting of him at nought, become the head stone in the corner. We'll pursue it for a while in the Parable.

Stones, you know, are a very considerable part of the materials of building; without them, no building is strong and durable. Babel may be built with brick instead of stone, and layd with slime instead of mortar; but a Building of Church, or State, must be like Solomons Temple, and Solomons house of the Kingdom, of hewen stones; such stones as are wrought by the square, and tryed by the line, and these set in well-temper'd mortar, or else 'twill not be right. And a building there was amongst us of these Nations: a building of the Church, and a building of the State, excellently wrought, as men well-skill'd in such kind of buildings, have often acknowledged, both of our own Countrymen and Strangers. But whether there were any neglect in those, whose office it was to look unto, and secure these buildings; or whether time, which gnaws out, and vitiates things morall and politique, as well as naturall, had weakned these buildings by any dangerous faultings and decays; or whether the fashion of the Structure was not such as pleased some capricious builders, who (like Ahab when he had been at Damascus, 2 King. 16. 10.) must needs have the form altered, and quadrata mutata rotundis; or what else was in the cause, I shall not trouble my self to remember, or imagine; but sure it was, that these active Builders, like Solomon unto Lebanon, sent out their Labourers by ten thousand at a time, and quickly pull'd all to peices; all was leuell'd with the ground, the materialls scattered; not one stone to be seen upon another, the very corner stone being digg'd up, and cast away.

To set this together again, was in the judgement of all men, a work of much time and difficulty; and by some conceived, a thing utterly impossible; there being so many of the materials, and they the choicest, spoyled with the fall; many others left, and scattered, which could neither be found
or

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or supplied; and the *shape* of such as remain'd, *unreducible* to the *new modell* and *platform*.

Upon this the *builders* sat for some years together, *consulting* and *contriving* what was fit to be done, and frequently *ejecting* some or other of their *fellows*; either for that their *numerosusness*, and *equality*, being all *Master-builders*, might cause *distractions*, as fell out at *Babel*; or, for that some of them (like the *old men* at building the second Temple, *Exr. 3. 12.*) were not so *forward*, as those who had either not seen, or not *duly considered*, the *beauty* and *stability* of the *first building*.

But at last, somewhat was resolved on, and the *stately*, *magnificent* *Fabrick* of *Regall Government* was chang'd into the *low*, *flat-roof'd* *structure* of a *Commonwealth*. This was so much *dislik'd* by some, who as *Admiral*, 1 *King. 5.* were over the *Levies*, that they conceived their pains ill bestowed, in contributing all their *endeavours* (the *expen*ce of *blood* and *treasure*, as they call'd it) to so *homely* a *Pile*. Resolved therefore it was, that it should have somewhat in it of the *former firmness* and *magnificence*; and one *choice stone* should be lay'd under the *corner*, upon which the *weight*, *safety*, and *union* of all should depend. For this purpose one was thrust in, *hard*, and *heavy*, like that *peice* of a *Mill-stone* wherewith the woman dash'd out the *brains* of *Abimelech*, *Judg. 9.* a *stone* so *hard*, that it would be brought to no other *shape*, but what it naturally had; *breaking* and *battering* the *edges* of their *rocks*, who either *endeavoured* to *remove* him from that *place*, or to *work him* into such a *shape* and *figure* as better lik'd them. So that as he was no *tried stone*, so in nothing so much as *resembling* a *precious stone*; save, that as the *Naturalists* observe of the *red* and *fiery Carbuncle*, *Quod solus possit figuram suam aliis geminis imprimere*, that the *Carbuncle*, when it is set near other *precious stones*, *imprints* his *colour* and *form* on them, which no other *stone* doth; so this *stone* by its *approximation*, could fix *impressions* of his *shape* and *colour* on any *stone* in the *building*, how *opacous*, and *opposite* soever to *compliances* with such *reflexions*.

But

But the ground being somewhat *boggie* and *unsound*, where on the foundation was layd : this heavy *stone* after a while, sank into the very bowels of the earth : And the whole building had then fallen, if they had not quickly seiz'd a *stone* at hand, to fill up the chafme : a *soft stone*, and such as would very well answer the *strokes* of the *Workmen*, and be, with no great difficulty, brought to what *shape*, and *size* the *builders* pleas'd. But in fine, it appear'd, that this *stone* was as much too *soft*, as the former was too *hard* : and therefore after some few months, the *Builders*, for fear it should *shiver* to pieces, thought fit to remove that *stone* out of its place in the corner : an enterprize of great hazard, and such as was more easily than safely effected : for thereby the whole pile crack'd immediately : Yet *Buttresse* after *Buttresse* were set up, till in the end, as the manner of such supports is, they fell, and with themselves pull'd down the whole building.

All this mischief was, by many of the *builders* themselves, acknowledg'd to happen for want of a *sound*, and *true-wrought* corner-stone. Told they were, and foretold by divers, that unless they did make use of the *stone* they had formerly rejected, the building could hardly ever be finish'd : or if it were, could not possibly be safe and permanent. But resolv'd it was by them, that that *stone* should never be admitted to that place : yea, though the *builders* should labour for ever in endless confusions, yet rather so, than that *stone* be set in.

Nay, so unworthy was he thought to be the corner-stone in this building, that the *builders* would not allow him the place of a *perpin* : nay not so much as to be a *filler* in this building : no place at all for that *stone* which ought to have had the first and chiefest place. And to be sure, it should be as they desired, they ever wrought about this building, as they that built the walls of *Jerusalem*, Neh. 4. with a sword in one hand, and a trowel in the other.

Nay more yet : the *Resolves* of these *Builders* against this *stone*, in the midst of all their misfortunes and confusions,

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were so desperate, that after he had been with much violence tumbled out of the Land wherein he was dugg'd (presuming that he was too heavy to be brought in again by their hands, whose hearts were set upon him) they tooke a course like that of *Andronicus*, to strangle and suffocate all good inclinations towards him; of whom 'tis storied by *Synesius*, that not so much as a poor Bishop of the Church, durst shew any compassion to that man who was by him persecut'd; so desperate and diffusive was the rage and malice of that Tyrant. Not a man that durst speak of bringing back this stone, or so much as commend the firmesse of it, to be the head stone of the corner: A word spoken as fatally, as to have mentioned the recovery of *Salamis* to the *Athenians* of old: Nay, really to have been not *compos mentis*, as *Solon* counterfeited, would have been no security to him that should have done so; against the passionate fury of these builders.

Δε γὰρ τοῖς
ἀρχιερεῖς
ἐμίσχοντο
ἐλεῖν αὐτὸν
ὡς ἄνθρωπον
ἐν αὐτοῖς. Ep.
58. ad Epif.

But do you not think I may possibly wrong these builders? For surely this seems to charge them with intollerable ignorance, or malice; that either they knew not the things that belong'd unto own place; or if they did, that they would not make use of the only expedient; which was, to lay that stone in its own place.

Indeed, of ignorance I cannot accuse them for many of them were old builders; and the building of the Church to be sure, if not that of the State, hath been long since acquainted with the fierce strokes of their Axes, and Hammers, and therefore I cannot say of any of them, *Ἐπειδὴ οὐκ ἔγνω οὐδὲν τὸ κατὰ τὴν τέχνην αὐτοῦ*, that he was so ridiculous, as not to understand the Principles of his own trade. They knew it wel enough: & so did many of those Jewish builders, who rejected the head stone of the corner of the Church, Christ himself; they knew him well enough (if they had not, the Devils were able to have inform'd them) and yet they cryed out, *Nolumus hunc regnare*, We will not have this man reign over us; and therefore, *venite, trucidemus eum*, Come let us kill him, and the inheritance shall be ours, *Mat. 21.*

C

'Twas

'Twas *malice* then no doubt, with *coverousnesse*, and other sins springing from that root of *all evill*.

But being *calumniari fortiter* was an Aphorisme amongst these *builders*; not onely to *refuse*, but to *set at nought* this stone (their perfectly *ἑξάνευα*) the seeds of which mischief are not yet *dead* (perhaps) in all mens breasts; so that, I fear

Post vindemiam Parricidam
vacatio superstes, qui aliena
solenitate exemplum atque
imaginem spei sue inaugurarent,
nomen Principis in corde mutantes,
Tertul. Apol. c. 35.

me, I may boldly say with *Tertullian*, *Post vindemiam, &c.* which I shall no otherwise translate than thus; *That every mans heart may not be so chearfull as his face this day.* We will therefore lay aside the *Parable*, and see what 'tis that may be desir'd, or wish'd for in a

Prince, that is wanting in *ours*, the now (blessed be God for it) *head-stone of the corner*, of our *Church and State*; whereby yee shall see how justly *desirable* he was to these Nations, and with what insolent malice these *builders* rejected him, let *Synesius*, Bishop of *Cyrene* be our guide herein, if you please, in his excellent *Oration to Arcadius*.

1. The first thing that he recommends unto that Empe-

Ἐὐσεβία δὲ τῶν ὑποβεβλή-
των χρηστὴ ἀσφαλὴς, ἐν ᾗ
ἐσθλὴ τὸ ἀγαθὸν ἔμμενον, ὃ
ἢ μάλιστα ἀπὸ πειρασμοῦ χει-
μῶν ἢ χρηστὸν ἐχούμενον.
Synes. ὁ. βατ.

our is *Piety*; because a Government layd on that, is *sound*ed upon a *Rock*, no way lyable to the invasion of *Storms*: that's his reason for it, and 'tis a *sound* one. Princes are jealous of nothing so much as of their *States*. If therefore they would have their State secure, they must bee *pious* Prin-

ces. The *Throne* never stands so sure, as when the *Pedestals* thereof are fixt upon *Religion*. We do not mean hereby such a Religion as *Machiavel* recommends to a Prince; away with it, we have seen a *transcript* of that in the

Ὅσον γὰρ ἢ λόγον, τοῖον δὲ εὐ-
αὐτὸν καὶ οἷον ἢ πρῶτον,
τοῖον δὲ καὶ ἄλφον ἐπαδεδίαιτυ-
το. Euseb. Eccl. Hist. l. 6. c. 3.

late *Usurper*: But such a Religion 'tis as *Eusebius* speaks of, and commends in one of the *Ancients*, wherein *holy principles* were made legible by *holynesse of life*: *Practickall Religion*, which in a Prince doth not terminate it self only in his own

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II

own person : no Prince is religious enough, that like *Gideons* fleece is wet only, and all the ground about him dry : an *impious* Court, and an *impious* Kingdom, though himself be *pious*. He must be a *godly Prince* as well as a *godly person* ; advance Religion in the capacity of a King too, at his *Councill Table*, in his *Parliaments*, in his *Courts of Judicature* : in a word, over all his *Dominions* ; by his *politique* as well as by his *personall* conveying it, unto every joynt and knot of *publique Societies* ; which like those in stalks of corn, will diffuse nourishment unto each grain in the ear.

Thus it should be with *Princes* and (blessed be God) so it is with ours. Let a *Pharisee* with his *Incision-knife* dipt in *vineger* and *gall*, Anatomize his conversation ; make inspection into his *publique deportment*, and his most private recesses, and then tell us where lyes the *redundancie* or *defect* : wherein he failes of the true *Symmetry*, of a *rationall* practise of Religious duties. I am very confident, that there is not a *Prince* or *person* in the world, that carries himself so well poyz'd, betwixt the *stevynlynnesse* of the *misgovern'd Zelos*, and the *capriciousnesse* of the *nice Romanist*.

And what is the greatest comfort to all *honest-hearted* Christians, we have cause to trust, that God hath rewarded his *Majesties sufferings* (for that's the usuall season of *dispensing* it) with the grace of *perseverance* therein ; having for a long time, divers years together, endured the *assaults* of two the most powerfull temptations, not only to *fall-off* from, but even to *hate* the *Protestant Religion* : That of *scandall* from the men of *his own* (at least from such as pretended to be of *his own*) *Faith*, and the *immense* favours of such as are known to be of a *contrary perswasion* : these, who by the former sort, were accounted little other than *ravening Bears* and *Wolves*, doing the offices of a *Nurse* (as one may speak) to this poor *Prince*, when his own Subjects had rejected him, unto the *invasions* of all *imaginable* mischiefs and calamities.

A Thanksgiving Sermon.

2. A second thing is, not only *the choice of good and wise*

Μὴ δὲ Γαλαθῶν καὶ πῶς
ἐκείνη δουλεύει—τέλος προσ-
ερχομένη, ἡ ἀγερταλὸν
καὶ τὸ ἀντιμαρτυρῶσα, &c. ib.

persons, with whom he may communicate his coun-
sells freely, but whom he should in earnest stile his
friends. 'Tis a very great happyness, both to
Prince and people, when wise and good men,
faithfull to the interest of the Church as well

as of the *State* (otherwise indeed they are neither wife nor good) shall sit at the *helme* of Government; so sit there, as not to be squinted on by their Prince; who may be rather *contented* than *pleased*, that they should be there; or sit there as *cyphers*, whilst all is managed by *favourites*, or by a *Cabinet-council*. Princes may indeed be necessitated to do thus sometimes; but then we may assuredly conclude, that if the Princes be wife and virtuous persons, they have the *worst* of ill lucks, to be pestered with *wicked* subjects: For Religion and Virtue, are firm bonds of mutual confidence, and as they open the breasts of all, to *freedom* and *sincerity* of *councils*, so they unite all mens hands unto *uniform, regular*, and *seasonable* execution.

And hath not his Majesty given a very remarkable testimony of this? See, though *himself* be young, whether his Counsellors are like *Rehoboam's*, the men that he was bred up *with*, and not rather those whom he was bred up *under*? Persons, for their descent, *honourable*; for their gravity, *reverend*; for their experience, *safe*; for their fidelity, *trustable*; for their piety, *exemplary*: and these entertain'd by his Majesty with such demonstrations of affection, and (for ought we know) with such conformity of judgement, that surely the *double*, but *unison-string'd* Instrument of Government (I am loath to use that notion, it sticks by me like meat offered unto an Idol) must needs found *harmoniously*, when the *strings* are so well *accorded*.

Μετὰ τοῦ ἐί-
λως τοῖς σφατι-
ώ- - σφυτι-
εως δὴ τούτος
ἔπ' ὧν ποιεῖ.

3. A third thing is, that a Prince should, next to his Coun-
fellows, receive his Armies as his friends; put himself into the
ἐὶλοι; καὶ καταβιβάζας ἐς τὸ πᾶσιον, ἔξιστασθαι ἀνδρῶν, καὶ ὅλων, καὶ
field



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field with them, exercising himself in feats of Arms. And he gives this reason for it, That his Soldiers may be cordially affected toward him, for being able to stile them his Fellow-souldiers, by joyning himself to them in Martiall exercises. You must consider this was written to a Roman Emperour, but enough of it is applyable to his Sacred Majesty: For was he not bred up in Arms? Was he not scarcely out of his Cradle, ere he was got into the Camp? Will not Scotland where he layd the first, and Worcester, where he plac'd the second Scene of his Enterprize to recover his Crown, speak aloud for his Majesty?

Τὴ κοινωσίαν τῶν ἑρσῶν εἰς
ἐμψυχον ἐπαρείαν ὑψοῦν
αἰσθάνουσι, &c.

No doubt those who were his Enemyes can witnesse enough in his behalf. The virtues of his Majesty had (questionless) very much prepared a way in the hearts of his now Armies; it were not otherwise possible with men, that he should meet with so universall, and cordiall a Reception with them, as we have reason to beleive he doth at this time: this being but the finishing of that Victory, which his magnanimity, courage, temperance, patience, and other Princely virtues, had before began in their minds. So that from this we may take an omen of his Majesties future quiet Government: saying as St. Cyrill of our Saviour, That if he could beginne to govern them by the power of his virtues, whilst they were in hostility against him, how much more obedient will they be unto him, now he is become confessedly their King?

Ὅ γὰρ πρὶν καὶ αὐτοῦ ἐναντίον
καὶ ἐχθρὸς ἐσθλῶν, πῶς
ἔτι μᾶλλον μετὰ τὸ θε-
κρατῆσαι τὴν ἐχθρὰν βασιλεύ-
σι: Cat. 15.

And now what more is it that you would have added to this Εἰκὼν Βασιλικήν, this image and portraiture of his Majesty? You cannot but beleieve but such a one as my self cannot be thought capable of expressing him fully: Nay, who will be able to doe it, when years and practise shall enlarge his Speare of splendour, and fill it yet fuller of Heroick and Kingly Actions? May I not say then, as the people of Israel concerning Solomon, Because the Lord loved Israel for ever, therefore made he thee King to doe judgement and justice?

C 3

And

And what think you now of *this stone* which the builders refused? was he not fit to be *caput anguli*, the *head-stone* of the corner? Doubtless so fit, that no *stone* fitter; yea no *stone* so fit. Fit for his strength, fit for his beauty: *strong* such a *stone* had need be; for it bears a great weight; the weight of the *two sides*; the *two sides* of the *building* united: So did *David* of *Judah* and of *Israel*; so doth our Saviour of the *Jew* and of the *Gentile*, as *Theophylact* inferres, himself being

Ταμία ὁ δὲ ἑκκλησίας, ὡς πω-
τατα ἐξ ἐνοποιῶσα πάλαις Ιου-
δαίαις, καὶ ἐν ἡμέρᾳ ὡς πω-
τατα δὴ τοῖς ἁγίοις
ἐν ἡμέρᾳ, καὶ τοῖς ἁγίοις.
Theoph. Mar. 12.

the *chief corner stone* of the *Church*: And to doth *CH A R L E S* the burden and union of *Great Britannie* and *Ireland*, of the *Church* and *State*: and then *beautifull* he must needs be, because a *tryed*, and a *precious stone*; *precious* in the eyes of *God* and *man*. Let *His Name* be therefore blest'd for him, and for

that we have found him there, after almost a *Zodiack* of years spent in wishes and prayers that he were there. That wee have found him not *Lapis positus*, which some thought enough, others too much; not onely a *stone* in this *building*, but *lapis summus*, the *chief*, the *head-stone* of the *corner*; there where we have wish'd him; there where we would have set him.

And now let me tell you (how much *prolixity* soever the handling of this part of my *Text* doth portend, yet) I cannot, I must not let goe this *quarter* of the *garment* of praise, till I have somewhat settled it upon you, with a *word* of *Exhortation*: which is,

That you not onely reflect with thankfulnesse, upon this great mercy of *God*, who hath found this way for *atoning* all *parts*, and *composing* our *animosities*; but that you sincerely endeavour to answer the *Divine* providence therein. Can there be a greater honour unto you than to bear a part in this *building*, when you shall lye on such a *corner-stone* as *this*? when you shall be *built* on a *tryed* and a *precious stone*? and together with your fellow Subjects, become a *building*, not cemented with *blood* and *tears*, but with *charity* and *brotherly kindness*?

Take

A Thanksgiving Sermon.

15

Take heed, I beseech you, that this *stone* become not such unto you, as was prophesied of our *Saviour*, that he be not unto you a *Rock of offence*; that you do not *stumble* and fall at him, and so *dish* your selves; or that this *stone* do not fall upon you, and so *grind* you to powder. It will be your own sin, whether you *doe* one, or *suffer* the other. *Honest*, *humble*, and *obedient* hearts will help all; and *penitent* too, if need be. It was no dishonour to the *Athenians*, that after they had in their tyrannical popular government, condemned Socrates (afterward executed by his own hand with a cup of *poison*) for defaming their *Idols*, that they erected him a golden statue in one of their *Temples*, as a token of disallowing the judgement and actions of his accusers.

Proterea damnatus est Socrates, quia Deos destruxerat: plane olim, id semper est, veritas odiosa est. Tamen cum penitentia se-

gentie Athenienses criminatores Socratis postea afflixerunt, & imaginem ejus auream in Templo collocarunt, rescissa damnatio testimonium Socrati reddidit. Tert. Apolog. c. 14.

Take heed, I say, for believe it, God will own his King; He hath done it heretofore in his wonderfull preservation of him, and he hath done it now in his more wonderfull Restoration of him. Take heed then of opposing God, as at all times, so most especially when He is working of wonders; and of resisting him for whom God doth work wonders. No man ever did, no man ever shall prosper in such attempts. And to further your propensity to embrace this admonition, give us your company in our admiration of this marvellous thing that God hath wrought, that you may the better acquiesce, when you shall see such a world of men acknowledging, confessing, and saying with us, that this is from the Lord; it is marvellous in our eyes. And so I passe to the second thing, *mirandi admiratio*, as we have term'd it, the next quarter of this garment of praise.

2. And is it indeed (may some say) so great a wonder with you, that his Majesty is restored to his Throne? and why was it not as great a wonder; that an *Usurper* should get into it? By no means; there be several reasons of disparity in the case; we shall name onely two.

1. That

1. That *Andronicus*, that ὁ πάντα τάλανον ἀνδρῶν, that *miserant*, that fear'd nor God nor man (as the world will further see, when the big-swolne belly of that *Trojan* stalking horse of his pretensions shall be ript up) had prepared himself a way to absolute power, by creating a new Faction in both Houses of *Parliament*, and in the then Armies; some of whom were in omne facinus parati, men of desperate, bloody tempers, and (which was the enchanted circle of all their attempts, and the *χρυσάκιον*, the amulet against all repentance) secured by an opinion, that men acted by a *Stoicall*, *fatall necessity*, being (in reason) no more responsible for any thing they did, than a *beast* for acting by the instinct of *Nature*, or a stone for moving downward. That *Catiline* himself, having (I conceive) raised his first Troup under the provocation and impulsion of the same fate; and therefore giving no other answer to a Kinsman of his, that dissuaded him from his rebellious attempt, than this, *it must be*. An answer so very well like that of *Alaricus*, King of the

Λαγῆ) ὃ ὡς ἀπέλυτε αὐτῷ ἐπὶ
τῷ Ρωμαίῳ, ἐνλαβὴς τις ἀνὴρ
μοναρχὸς τῆς πόλεως, παρήνεν ἐν τοῖς
δικαίοις καὶ τοῖς, μὴ δὲ χαίρειν
φόνος καὶ αἰματίν· ὁ δὲ, ὡς ἐγὼ,
ἐπὶ ἐδύλον τῆς πόλεως ὡς ἐπὶ ὀφθαλμοῖς
αὐτοῦ, ὡς τις καθ' ἐσθλὴν ὁρᾷ
καὶ μὴ βλαπτικὸν καὶ ἀέριον.
Ἄριστ', ὃ Ρωμαίῳ προδιδόντι
πόλιν. *Socrat. Ecclef. Hist.*
l. 7. c. 10.

Goths to a Religious man, who when he demanded of him, why he should delight in doing so much mischief in the world? and that if he should goe on to the populous City of Rome, hee could not but foresee the most deplorable outrages, and bloody rapines which his Souldiers would commit: answered, that he had no great propension in himself thereto, but that there was somewhat within him impelling him to goe on, and sack Rome. Their answers (I say) and the bloody complexion of their spirits sorted so well, that the one, as well as the other, de-

served the Title of *Flagellum Dei*, as *Alaricus* was then call'd all the Christian world over, *The scourge of God*. No marvellous thing then it was for one to get up to the Throne, who had a way made for him; and if not, a Sword in his hand, sharp enough, and long enough to have done it himself.

2. Again

2. Again, in what posture trow ye was the *Spirit* of this Nation at that time ? But basely dejected, by poverty and oppression ? how compliant and ready to yoke under any proposal, that might give hopes to a faction that they should be the leading party, and their guilt and rapine secured ? Of which devices the Usurper was so well provided, that he could throw out one of them, as the Prophet did the piece of wood upon *Foraan*, and no Faction was so heavy, and deeply sunk, that would not presently shew its head above the water. You cannot but remember how all Factions moved within his Tropicks, and had their vicissitudes and returns: and what hopes they had sometimes given them, if not of being the highest, yet of not being so low and depressed as they were. Which Factions were by him so artificially poyz'd, that he was sensible of, the smallest lust that brake the scale: himself like a great peysenous Spider sitting in the midst of his web, which though spread over three Nations, nay over the greatest part of Europe, yet so acute he was by his own sagacity partly, partly by the diligence of his Ministers, and partly by the vigilancy of his numerous spies and intelligencers, that scarce a Gnat could strike upon any mesh of his Net (that Webb of vanity, as since it proved) not so much as a small blast upon it, not a word spoken against it, but timely notice thereof came to his ear.

But what saw we of any such advantages towards his Majesties Restauration ? What rational account could those of his party give for being so highly sanguine and hopeful as they were ? if they had been put to it, could they have given another more satisfactory answer than that which *Celsus* in Οὐδὲν ἔχοντι *Origen* derides ? All things with God are possible. Surely I cannot apprehend my self mistaken, if I say what I then thought, that all things were not long before, in a posture diametrically opposite to his Majesties return: And if not that, yet to such a return as this: to the return of him as a free Prince; and to be carried into his Throne upon their shoulders, whose necks were ever thought to have too stiffe a yoke. *Orig. cont.* now in them, for ever enduring to wear, though but the easie *Cels. l. 5. 240.*

D

yoke

yoak of Monarchicall Government, at least if imposed by one of the Royal Family.

But when a mans way pleaseth the Lord, Solomon tels us, that he maketh his enemies to be at peace with him. 'Tis the work of God that, to make a mans enemyes to become his freinds: such a multitude of enemies, of victorious enemies, and that on a sudden, that his Majesty like the Church in the Prophet, might wonder and say, *who hath begotten me all these?* Isa. 49.21.

Immediately before the day breaks, the night (they say) is darkeft. It is Gods manner, to shew himself in the mount of the Lord, when things are desperate, in the very *conclamatum est*. If I am able to ghesse any thing, within few months before the Lord stirr'd up the spirit of his servant, the now Lord Gen. rall, the Kings affaires *ἐν ἑσπέρῳ ἵσταται ἡ πόλις* (as one speaks of the state of the Empire in his time) were upon the edge of the razor.

Again, what doth more demonstrate a very speciall hand of God in the Restoration of his Majesty, than the universall reception of him, with such joy, and acclamations of his people? Reception sayd I? yea, than such impatiencies and longings for his return; all men fearing, they should bee thought the last that should desire to bring back the King. Think you that it may not be sayd of these, as of them who stuck to Saul in the Sedition, 1 Sam. 10. 26. *That God had touch'd their hearts?* Must all be lodg'd upon the mobility of the vulgar, the changeable temper of the people? For my own part, I say with the Father, *hoc soli Chamaleonti detur, decorio suo ludere*; let the Chamelon be the onely turn-coat. I shall for ever commend the ingenuity of my countrymen, and blesse the Providence of Almighty God, saying with St. Irenæus, *Voluntas & operatio Dei effectrix est & providens causa, omnis temporis, loci, & sæculi, itemque natura omnis*. That the will and operation of the Divine Majesty is the efficacious and provident cause of all changes, in times, places, ages, and natures. Take heed therefore, that you doe not rob God of any

Tertul. de Pallio.

Cited by De-
metr. Diacop. a
vian. Sermon de
Ign. Frag. Iren.

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19

any part of this honour, therewith to raise *Trophies*, and *chelliques* to men; who though *free Agents*, are yet but *second causes*. When you see the nimble, and ad-

vantageous motion of a ship, weathering of it out in a storm, and coming safe into the harbour in the end; you cannot but believe she is guided by some skilfull Pilot within; whose art and directions are not seen by you on the shore.

Apply this with *Theophilus* to the providence of God, in governing invisibly the Affaires of the Universe, and you will be ready to

Οὐ τεῖτον γὰρ καὶ πλοῖον διασω-
μαίνοντις ἐν θαλάσσῃ καταστροφῶν
καὶ πλῆθυν, καὶ καταπυρρῶν εἰς λι-
μένα, δ' ἅλας ὑπὸ τῆς ἡλίας, ὅς ἐστι
αὐτῷ κυβερνήτης καὶ κυβερνῶντα
αὐτὸν. οὕτω δὲ νοῦν καὶ Θεὸν κυ-
βερνήτην τῆς ὁλῆς, &c. *Theoph.*
ad Autolyc. lib. I.

say with the Prophet *Daniel* (one who saw wonderfull changes, not onely in his native country, but in the Land of his captivity) Blessed be the name of God for ever and ever, for wisdom and might are his, and he changeth the times and the seasons, he removeth Kings, and he setteth up his Kings, Dan. 2.20,21. And these *Eucharisticall* devotions of that holy Prophet hath arrived me at my third part, *Admirations* solemnitas, the solemnity of that admiration, which is due to this marvellous thing, by reflecting upon fit circumstances for performing it, place, time, persons, &c. a fit day for it however. This is the day the Lord hath made, &c. the third quarter of this garment of praise.

3. Though God be in truth the Author of all good things, and the Creatour of time (being himself not measured by any time, no not by eternitie it self, but rather eternitie by him) so that we may truly say, the day is thine, and the night is thine, thou hast prepared the light and the sun, Psal. 74.16: Yet hath not Satan failed to play his part, in filching away some dayes from God, which he hath made dayes of his solemne worship. Of old he had his Festivals, and his dayes of Expiation amongst the Heathen; yea some imitation he had of the Crown of Martyrdome, as we know by his *Mithra milites*. And it was one of his Devices, by these imitations to lye as close upon the confines of the true Religion as mought be; and to keep as narrow land-shares betwixt the

fields of Truth and Error, as possibly he could, that affecting the appearance of divine things in his service, he might by the faith of his own worshippers, stagger, and ensnare the servants of God. But hath he not his dayes amongst us? his dayes they were I think (for I am sure God disowns them) where

*Anno 1602. ingressi Diaboli--- idcirco quidam de
Deihaus affectant, ut nos de suorum fide confan-
dat, & inducet. Tert. de Coron. mil. c. 15.*

Ἐπεὶ—Θυμὰς παρτέρεον, ὁ Πάμμενος,
Ταύρων τὴν πλὴν θ, ἡ εἰρων, ἢ νὴ Δία
Ἐτέρων πικρὸν πᾶν—

Εὐαγγ. νομιζέει τὸ θεόν καθεστάναι
Τλαντ' ἐκείνθ—

Δαὶ γὰρ τ' ἀνδρα χρίσμον καθεστάναι
Μὴ καθεστάνους εὐαγγέλια—

Μὴ ὅ βελόνης ἐν αὐτῇ ἐπιθιμῇ, Πάμμενος,

Ὁ δὲ θεὸς ἐκείνθ ὅς πᾶσι τὸν παρῶν

Ὅς ἐπαρ. ἐστὶν διγύρις— Philem. in Just.

Mart. de Monarchia Dei.

men fasted to smite with the fist of wickedness; and instead of letting the captive loose, to make his bands strong: And what were the Thanksgiving daies amongst us, but such as they observed in Rev. 11. 10. who when they had slain the Witnesses of God (two it seems of so great note, that they were thought by the Holy Spirit fit to comprehend a great body, or Army of Martyrs)

made merry, & sent gifts one to another. God Almighty forgive the deep dissimulation, hypocrisie, and blasphemy of those dayes.

This to be sure is no such: *this is the day, the day the Lord hath made.* Made? why so he hath yesterday, and the day before. But God hath provided us a speciall business for this day: the cause of our Rejoycing upon this day is from Him; *this was his doing*; to thank him for it is that we doe, and so *this day* is his by a double account.

It is *His* day because it is the *Kings* day; and it is the *Kings* day, because it is the *Lords* work. I hope I need not spend any part of this day in proving, that the King hath power to dispose of *this* day. Allow him but as much as hath been given to his Subjects, and they the worst of them, and we need not dispute for it. I am me-thinks I would have all things done in the Church as St. Paul adviseth, Phil. 2. 14. *without murmuring and disputings*: and that men would but be so modest and ingenuous as to learn an example of the

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the *Jews* (though it be not so much for the credit of a Christian to be set to School to a Jew) that as *whatsoever King David did pleas'd the people*, 2 Sam. 3. 36. So what the King doth, at least what *our* King doth command, might please us. That was spoken in respect of a day too; that day for a Prince that fell, this for a King that's risen up.

Shall I give you some *motives* to encourage you to an hearty *complacency* with his Majesty? Why then know,

First, that it is your *duty* to your King, who hath power to *determine* things *indifferent*, and exact your obedience to what part him pleaseth: And if you were not sensible of this, yet *ingenuous* nature could not but be willing to *comply* with such a Prince as *ours*, and *congratulate* him into his Throne: of whom I may say, as *Synesius* of *Dio*, that he is *Αγαθὸς βασιλεὺς*, a *cornu-copia* of virtues. Nay, do but consider whether you are able to get quit of the *zōnitis*, the other part of *St. Pauls* similitude, 1 Cor. 12. 26. where he tells you, that *if one member be exalted all the members rejoyce*; much more when a *dislocated Head*, the chiefest member of all, is put in its own place. This is all the *Presents* his Majesty expects from you; and remember I pray you, that such as brought *Saul* no presents when he was made King over *Israel*, are stil'd *Sons of Belial*, 1 Sam. 10. 27. indeed the foulest names I meet with in *Scripture* (as well as the horriblest punishments) are ever fixt upon *Rebels*, and *Rebellion*, and *despisers of Government*.

2. Again, conceive your self oblig'd to *answer* the *providences* of Almighty God; as well those which concerne you in your *publique*, as in your *private* capacity: not such only which concern you as a father, husband, brother, neighbour, friend, and the like; but as you are a *Subject* and a *Christian*, as you are a *member* of the *Church* and of the *State*. Can your reason perswade you, that God doth things *worthy* your *rejoycing* and of your *thanks* in your family, and yet not so in *Church* and *State*; or that you are not as *much* (though indeed you are *more*) concern'd in *national* than in *personall*

personall blessings? and that God expects a tribute of praise from you for the *one* and not for the *other*? no man can be so unreasonable as to think it. But if it be so with any men, let me tell them, that for so doing, they are neither *wise* nor *righteous* men: *Epithets* that they will be loath to part with at every price; yet you shall have the Holy Ghosts word for it in *Psal. 64.* wherein *David* having made mention of the defeat of his Enemies, whose *character* you have at the 5, and 6. verses, worth your perusal; and these suddenly destroyed with an *arrow* shot from God; so suddenly shot, that all men must needs know it came from *his* bow; and so surely shot, that men could not choose but think it was from *one* that was ready for them; and shot so *home*, that they must needs know it was his strength that drew the bow: saith the Psalmist, *men shall fear and declare the work of God, for they shall wisely consider of his doing*: and then v. 10. the *righteous shall be glad in the Lord*. Like enough the wicked will not be so; perhaps they had lost a *party* by it; perhaps more, their ill-gotten goods to boot: and *fooles* would not be so; for as they consider not when themselves do evil, so they take no notice when God doth good: but for *wise* and *righteous* men, they were glad and rejoic'd in the Lord; wisely and duly acknowledging *that it was his work*.

3. I am loath to adde one reason more, because it is taken *ex materia humili*, yet it is *ex fortiori*, from too low and *despicable* ground, to be pleaded to Christians, yet (such is the age) from one strong enough to *perswade*: Well then, 'tis the *Peace*, the *Liberty*, and the *Plenty* you are likely to enjoy under this Prince, whom you may be assured will be a *King*, and not a *Tyrant*; one that will govern his people by *known Laws*, and not by his *will*, as Tyrants; βασιλεὺς ὡς ἐν τοῖς νόμοις, ὡς ἐν τοῖς νόμοις, and you are sure you have no *Usurper* set over you, but a *King*, one that is the *right heir* to his *Fathers* Kingdoms and Virtues too, and so never likely to *tyrannize* over his people.

Only this let me mention, which is not of small importance

tance, that if it please God to take us away from our children e're they can discern betwixt good and evill (and 'twas no easie matter to discern, when from the very Pulpits you should hear evill call'd good, and good evill) they have now some water-marks set up in Jordan again; the revivall of their engagements in their Baptisme; and the former assistances for guiding them into the profession and practise of the true, reformed, Catholique Religion. The bounds whereof were of late so defac'd, or pluck'd up; and Truth and Error lay so intermix'd and promiscuous, that of what truth almost soever any of us was in possession, he might say as the African Philosophers in *Hermias*, it was dangerously bordered upon some phanatique principle or other; in so deplorable a condition had we left our Posterity: Nay I am very well assured, that no person living could have given convincing reasons, that this Nation should be long secured from Atheism under the former Usurpations. So fatal a thing is this, this popular Government, if not to Christian Religion in general, yet to the Reformed Religion I am afraid.

But some perhaps there may be, who after all this, may tell me, that this cannot find such matter of rejoicing on this day, as I speak of. Shall I divine the reasons of it? and will you not think I am become your enemy, if I tell you the truth? Well, if you doe, no great matter to me. I know 'tis that you would have call'd [conscience] that the grumbling lyes in: But I pray examine your selves wel, and see whether,

1. Your conscience may not be in your purses. Men may fear that Taxes and Subsidies may grow heavy: O how dislike *Issachar* and his Embleme are we become now! I have somewhere read of the *Polanders*, that they conceited the Christian Faith so chargeable to them by their payment of *Tythes*, that after a very succesfull conversion, they well-nigh all fell back again into *Paganism*: A fate somewhat like that of the *Israelites*, who for fear of Payments, at once turn'd Rebels and Idolaters: God permitting that the *Mammon* themselves adored in their purses should by *Jeroboams* wicked policy

licy, be turn'd into *Idols* for them to worship at *Bethel* and *Dan*.

But, beloved, will you see what opinion the *Primitive, holy Christians* were of, concerning this point? let *Justin Mar-*

tyr inform you, who tels you, that the *Chri-*
stians were the first that strove to pay in the Em-
perours Tributes and Customes, You'l say per-
haps, 'twas more for fear of being plun-
der'd and undone, than for any love they bore
them. Not so; 'twas for conscience sake they
did it: so the Father adds [as He, that is, as Christ hath taught
us.] and after him St. Paul the same Doctrine, Rom. 13. But
this is a needlesse fear in them, who doe it not for conscience
sake; for why should we fear the Kings Sh. ars having been
so lately under the Usurpers Razor.

2. Again, your conscience may swimme (perhaps) in your brains, and then your *fantastical, imaginarie Religion* will over-rule you into *reall, practicall sins*; for *disobedience* and *murmurings against lawfull Governours* are such, and *dammings sins* too. Let such men therefore turn *imagination* out of the *Throne of Reason*, and begin upon *Principles of meeknesse and humility*; and believe that *we*, some of us at least (and perhaps more of us than your uncharitableness will yet give you leave to think) who professe our selves, *Sons of the Church of England* (which by the *Logick* of this Nation God hath very signally own'd in his *providence*) are as carefull to save our soules, as any of those who make more *noyse* about it; and rather than walk with us in a *way cast up*, the *ancient paths of the Church of God*, leap all the *mounds and beidges of duty and obedience*. Beloved, I speak it confidently, that the greatest part of the *deserters of the Church of England*, are more, at best as *much*, lyable to a charge of an *implicite faith*, as any *Romanist* whatever; the *having mens persons in admiration* having clearly (I had almost sayd, *alone*) seduc'd them into their *Schism, Errours, and Heresies*: of which (I am satisfied) they are never able to give any *rationall account*, beyond

beyond the *credit* of their *Teachers*, who to them are *Scripture*, *Church*, *Canons*, and what not.

3. Lastly, your *conscience* may be, perhaps, in your *custom* and *practise*, men will not, they cannot tell how to lay down *former usages*; it creates a *blush* in them. But, beloved, let such men get *humility*, and *love of the truth*; and if need be, *confess*, give *God the glory of their conversion*, and returne into the *Communion* of the *Church*: and for *our parts*, we will provide *our selves* to receive them with all *tenderness* and *brotherly kindness*; giving them all satisfaction in any *scruple* or *doubt* they may have, so they desire it in *sincerity*. If this, or what else they can think on, be an *expedient* for *cleansing the wound*, and *healing these breaches* amongst us, we are ready for *our parts*, in our *places* and *callings* to assist in the *cure*, laying *aside all bitterness and animosities*: which being first done, and so the *wound wip'd and cleans'd* thereby; that *balsamum naturale* will be *excited* (as in *bodily cures*) the *naturall disposition* of mankind into *sociableness* and *converse*; which will, by the *blessing of God*, grow in a short time, into *brotherly kindness* one for another.

I am loath, me-thinks, to part with any man in this *solemnity*: the [*we*] here is a word of *communion*: all have their share in the *blessing*; let *none* then be wanting in the *rejoycings* of this day: I mean *alacrity* and *cheerfulness of heart*; nor a *smooth forehead* only; but a *serene* and *calme mind*; no cloud nor *storm* there. However, faile who will, either of *rejoycing* at all; or of *alacrity* and *cheerfulness* of doing it; yet there be enough, who having felt the *smart* and *misery* of the punishment, will be very forward and active in blessing *God* for their *deliverance* from it. See then, how the *Tribes* goe up to *Sion* to give thanks to the name of the *Lord*; and it may be, that as *Saul* also prophesied, when he met the company of *Prophets*, 1 Sam. 10. So the *provocation* of the example, may make you sensible of your concerns in the *duty*.

1. First then, here are the *Nobility* and *Gentry* of this *Nation*; they *rejoyce* this day: because now the *fountain* of ho-

honour is again *unstopt*, and the *stream* of it, likely to be *pure*, without *mingling* with *muddy currents*, broken in by *popular inundations*: And not their *Honour*, but their *Estates* lay *unfenc'd* too, and open to all *invasions*: the *invasions* of such as would make *men offenders for a word*; yea, not so often for a *word* by them *spoken*, as by a *word* or *name* fixt upon them by that *nest* of *wasps*, those *Delators* and *Informers*, that (as if *Nero*, after a *transmigration* into all the *ravening beasts* of the earth, had at last compleated the *Metempsychosis* into a greater monster amongst us, and revived here) did then *swarm* so thick in this nation; an *abject*, *base* condition, they were then cast into: when it might have been said of them as of the Christians in *Athenagoras*; that the very name of *cavaliere* (which being interpreted out of the *riddle*, signified better importance than was intended) was crime enough, if not for present punishment, yet to *dispose* them for a *quarrie* and *prey*, at those seasons wherein that whole *airie*, and *nest* of *Harpies* were cast off at the *royall game*; which all know was frequently enough; yea so frequent, that in few years there would have been not much *variety* of sport, for those *Aucupes* & *venatores hominum*, those *devourers* of *whole families*.

Well now then, *good luck* may they have with their *honour*: they are now *incircled* with advantages of filling up their *wide* and *lofty spears* with bright and shining examples of *virtuous* and *religious actions*; which I know they are so wise as to consider, that God expects by way of *return* at their hands.

2. Again, the *Judges* and *Magistrates* do *rejoyce* and are *glad* this day: I mean such of them as are *men fearing God*, and *hating covetousnesse*; because now they shall not be *compell'd*, or *seduc'd* to act against their consciences; either by *administring Justice* without authority, or by *giving sentences of judgment* upon such as were not offenders against *known Law*, but rather the *maintainers* and *vindicaters* of Law.

3. The *Commons* also, for the *comfort* and *security* they have, of their *lives*, *estates*, and *religion*, without being *indangered*

*Εν μέρω δὲ
ματι ὁρῶμεν
μὲν τὰν ἡμῶν
ἐν τῷ ποταμῷ.
Athenag. l. g.
pro Christ.

A Thanksgiving Sermon.

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gered in the two former, by being left to the will and discretion of others : and in the latter, by being left to the government of themselves.

4. But then for the *Clergy* (who might with St. Polycarp, ^{Ὁ καλὸς διδ.} as well in respect of *heresies* and *blasphemies* (as that holy man ^{ὁ ὁ θεὸς αὐτὸν καὶ} was wont) as in respect of their own *sufferings*, have cried ^{ἐοὺς τὴν ἡλικίαν} out, unto what times, O good God, hast thou permitted us to live, ^{ἢ αὐτοῦ ἀνέ-} that we should suffer such things as these ?) their part and proportion of rejoycing is like *Benjamins*, four times bigger than their Brethren : for they do not only share with their Brethren in their portion of the blessings of this day ; but they have many things very peculiar unto their calling, for which they must give thanks ; for now that *abominable, hypocritical Act*, for ejecting them out of their Churches, and that *Abomination of desolation*, the *Proclamation* commencing from the first of January, 1654 are rescinded for ever ; and never to be revived, till the *Usurper* and his *Instruments* shall stand trembling before the *Judgement seat of Christ*, accounting for the blood and tears of three Nations : the first of which was clearly designed to render the *Clergy* base and odious, and to lay our tender Mother the *Church of England*, under the feet of thick-shoed *Rupices* and *Barbari* of this Nation, who were impowred *cognoscere* at least, if not *judicare*, to take cognizance of (those ^{τὰ ἐκλήματα} like the ^{ἀποδοῦναι} ^{δύστην δένειν}, and the ^{ἀποδοῦναι μίσθον} in *Athenagoras*, the three great crimes objected against the *Primitive Christians*) the *ignorance*, *scandal*, and *insufficiency* of their *Pastours* : crimes as unintelligible, as undeterminable by such Judges. And the later a project to cut up the remaining root of our *Liturgy*, by prohibiting, under the displeasure of that *Usurper* (which was, I warrant you, as far as his chain would reach) not only the reading of *Common prayer*, but the making use in publique of any clauses and expressions therein. So that that excellent Book (once the *Crown* of our *Martyrs* ; but since the scandal of our *Ministers*) was by all presumed to be (like the *Idols* of *Israel*) left to the *Bats* and to the *Owles* as many of our

Flor.

Churches long since, were ; most of the rest being either supplied by *Idoll-pastours* , or groaning under the *desolating* caprices of *Zijm* and *Dijm*, and Satyrs that *dance* therein.

But blessed be God , who though for our sins he suffered that *Bel lows of Hell* to kindle and blow the fire of *Schisme*, *Heresie*, and *Sed tion* amongst us , yet he did not permit him (no not when his lungs disgorg'd a *whirlwind* against it) to blow out the candle of his truth , set up in this poor Church of his. Be sad then who will this day (though I would have none but Devils yell & howl at it) yet will we be glad and rejoyce in it.

No doubt (will some be ready to say) the day will be well observed then, all things will have the face of *heathenish Bacchanals*, rather than of a *Christian festivall*. I wish (if it might please God) that this judging upon one side , and this despising upon tother might have an end. But whatever occasion of provoaking these *censures* may be given by the extravagancies of some men; yet you shall see by what follows, we teach no such things, in the *celebration of our solemnity*, the fourth quarter of this garment of praise, and my last task

4. *Solennitatis celebratio* , the way we prescribe for testifying and letting forth our Rejoycings, v. 25. First in Praises, or *Hosannah's*. *Save now I beseech thee, O Lord* : and then in Prayer ; *O Lord I beseech thee send now prosperity*. Though both these sound like Prayers, yet the former of them is well known to have been the common acclamation of the *Jews* at their *Feast of Tabernacles* ; and was likewise used at other times of *Festivity* and publique joy. So the multitude sang, or cried out *Hosannah*, and *Hosannah in the highest* (that is poetically, in the Heavens) when our Saviour rode in triumph unto *Jerusalem* on *Palm-sunday* : the same word being used in the originall of the Text ; and 'tis thus much, *let us sing to day Hosannahs unto the Lord, for the good he hath shewne to us this day*. And so if it be a Prayer yet it is a Praise too ; and 'tis as if one should say, *Blessed be thy name, O Lord, for this salvation ; save us henceforth, O Lord, as thou hast hitherto preserved and kept thy people*.

The

The latter part of the verse, is a prayer for temporall, and spiritual happines [*O Lord I beseech thee send now prosperity.*] *now*, after the time wherein wee have been afflicted for our sins, but are mercifully relieved by thy power. *Quick* and *pregnant* returns of *Devotion*; from which and such like places of *Scripture* it is that the *Church* in all Ages hath taken her pattern for the fashion and use of *Antiphones*: of which this Psalm is according to the *Childee* a notable instance; as the most judicious, pious, learned and never enough to be lamented, because never so much as *now* wanted Dr. *Hammond* hath observed in his *Annotations* on this Psalm. So that I take the result to be this; that this solemnity is to be celebrated with praise and prayer unto God. We must praise God for the salvation given, and pray unto him, that we may see more prosperous and happy times than we have seen.

Note, I beseech you, that the Church of God hath esteem'd it very well worth our most solemn address of Thanksgiving; when a *Good King* (such as *David*) is settled in his Throne: and not that only, but a ground to hope and pray for prosperous times. This doctrine results from the *litterall* interpretation of the Text:

A good Prince is indeed a great salvation from God unto his people; therefore when God threatens destruction to a people, one thing amongst the rest for effecting of it is, that God will give children to be their Princes, and babes shall rule over them, *Isa.* 3. 4. and so to have many Princes (the once darling-government of this Nation) is with God esteemed a curse, and a punishment for the iniquity of a people. And in *Homer's* time, *ἐκ ἀγαθῶν πολυκοιρανίη*, a popular government was esteem'd the worst.

Nay, to have had a Prince that had but shewn himselfe a friend to the *Christian Religion*, would have been by the *Primitive* Christians esteem'd a great blessing: as bad as their Emperors were, they held themselves oblig'd to pray for thē, and to keep such daies of solemnity for them as this; & never to oppose and resist them, though many hundreds of Christians fell in some dayes by the hands of their bloody, persecuting

See Tertul. *Apol.* c. 30. and
Just. Mart. *Apol.* 2. p. 64.

Mini.

Ministers. I have heard some heretofore object, that it was for want of a sufficient strength to make head against them. But such had small acquaintance either with the *virtues*, or with the *writings* of the Primitive Christians. *Tertullian* can tell you, that *vel una nox pauculis saculis largitatem ultionis possit operari, si malum male dispungi n. bis liceret*, c. 36. a few fires in one night would have given them a very plentiful revenge if they durst have return'd evil for evil. They were but the Emperours Ministers whom they durst not resist, though they did many times persecute them without any commission at all, or under very poor pretences. More may be seen of their number & valour in those *Apologists* to the Emperours, who were very well able to discern when they spake truth.

From this it was that their joy was inexpressible at *Constantines* coming to the Power; the first that ever did any thing for the *Christian Religion* in the capacity of an *Emperour* and member of the Church, though *Philip* indeed preceeded him in profession of the Christian faith. And how can we choose but rejoyce then, and bless God, not onely for that he hath given us a *Christian King*, an *Orthodox King*, but a *wise* and *courageous Prince*; and what crowns all, a *Religious Prince*, of whom we may say, as *Cyril* in his Epistle (if it be his) to *Constantine* that he is such a one, who by his profession and examples of Religion wil teach others: and this too in the judgment & opinion of his enemies, and *πία δαμνα ἐχθέρων ἐκείνων* 'tis a considerable testimony, if it be for good, that one hath from his enemy. And as thanks are due to *Almighty God* for the good that we have received, so also for the evil that we have escap'd; from what we have felt, from what we have fear'd Nay, from more than most of us have either felt or fear'd: for what man was able to foresee the mischief that this Nation was expos'd unto both in Church and State, until this settlement? They were no men to be scared with *mormo's* that fear'd an utter desolation of this kingdom, in all the ugliest shapes of misery, and mischief, that malice and revenge could practise. And certainly we have encouragements given us by a time so opposite to that, to expect and pray for prosperity: not that we may

Address'd by
Isaac Barrow
in the year 1634.
Cyr.
ep. ad Const.

A Thanksgiving Sermon.

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may wallow in the *milk* and *honey* of *Canaan*; stuff our skins full of Gods blessings, and then spew them up again in his face as formerly: (I hope that *Diabolus*, that holy *flagellator* wherewith we have been disciplin'd, under the hand of God will preserve us from running into such excesses,) but the *prosperity* that we ought to hope and pray for, is that the Church hath taught us in her *Responds*, *O Lord save thy people, and blisse thine inheritance, &c. and give peace in our time O Lord, &c.* and the *poyn* or *center* wherein all these *lines* should meet, must be the same which is by *St. Paul* sayd to be the great end of Christians, in praying for their *Kings* and all that be in *authority*, *1 Tim. 2. 2. That we may lead a quiet, and peaceable life, in all godlynes and honesty.* Other carnal designs of such prayers for *prosperity*, are but to pray to God to set an edge upon that knife wherewith a man intends to destroy himself.

And this *Prosperity* is very *emphatically* desired and pray'd for, *now: now,* after thou hast, *O Lord*, been graciously pleas'd to begin to visit us: *now,* after that wee have suffer'd so much, and so long: *now,* after we have again put our necks under the easie yoke of our *lawful Government*, in Church and State: *now,* after we have repented us from all our former transgressions: *now,* after we have endeavoured to shew our selves *thankfull* for our deliverance.

And now what have I more to doe, since I have told you, for what God is to be praised *this day*; and for what this day to be prayed unto. Surely, I think, *this garment of praise* is very well fitted unto our occasion. And if it fits too streight on any man here, 'tis because he is not *clean-lim'd* then; some *humour* perhaps, and *swelling* of the old *disease*; which I hope *this garment of garment of praise* may heal in time, as well as *hide* now.

That which remains to be done, is to let the world see what doctrine 'tis that we preach: preach with a desire and a design to have it practis'd; and that must be in your discharge of the duties of *this day*; so as is fit, for such a day as *this*; the *Lords day*; a day extraordinarily made *his*, by the extraordinary blessing of this day.

Shall I tell you how the *Primitive Christians* were wont to keep *such* dayes as *this*? *this* very day of their *Heathen, bloody, persecuting Emperors* (O patient soules! that could doe that for them, who shed their blood, which some of us will scarce do for them who have *adventured* their blood for us!) well then, let the Ancient Father speake out the truth of it—*Solemnia eorum conscientia potius quam lascivia celebrant*; The Christians keep these solemnities for the Emperour in purity of conscience, and not in lascivious-

lasciviousness of behaviour. And afterward, speaking of the wild demeanour of the Heathens upon such dayes, *grande videlicet officium* (saies he) they think they have done a great matter by bonafires; and prof se spending &c. and then after that flock together unto many inordinate, and filthy actions; and injuries of others. *Sicque exprimitur publicum gaudium, per publicum dedicus*? Is it fit thus to expresse publique joy by publique lewdnesse? Thus much the Father clearly to the very point in hand.

Tertul. Apol.
c. 35.

I am mostly jealous of them, who take themselves to be more his Majesties freinds, or to have been longer so than others: And therefore cannot but presse this point the more earnestly: Let it not be said of any of us (as of those Heathens) *Deum Majestas, & Divinitas construpit, laudantibus vobis*: That God in his glory, and the King in his honour do suffer by any disorderly rejoycings of ours.

The Passion of joy, is a dilating Passion: the spirits in it are scattered, and diffused; as we see by the motions of the lips in laughter, and of some other parts that are fill'd with spirits; from whence proceed ridiculous and mimick actions, which are avoyded by the contraction of the spirits. Be masters then of your spirits. Publique civill testimonies of joy and rejoycing are not to be deny'd unto men: reason and examples approve and allow it: but the danger is, in falling into extremis.

Therefore take both his Majesties Proclamations in your hands; let the one be a Canon and a rule for your demeanour in the t'other: that against vicious, and debauch'd Persons, your rule for giving obedience to that which hath appointed this for a day of Thanksgiving, and holy rejoycing unto God. Praise, the Psalmist tels us, is comely; and no uncomely action must be seen in it: if something slips out, that sorts not with grave men; yet set a surer watch over all that misbecomes a Christian man.

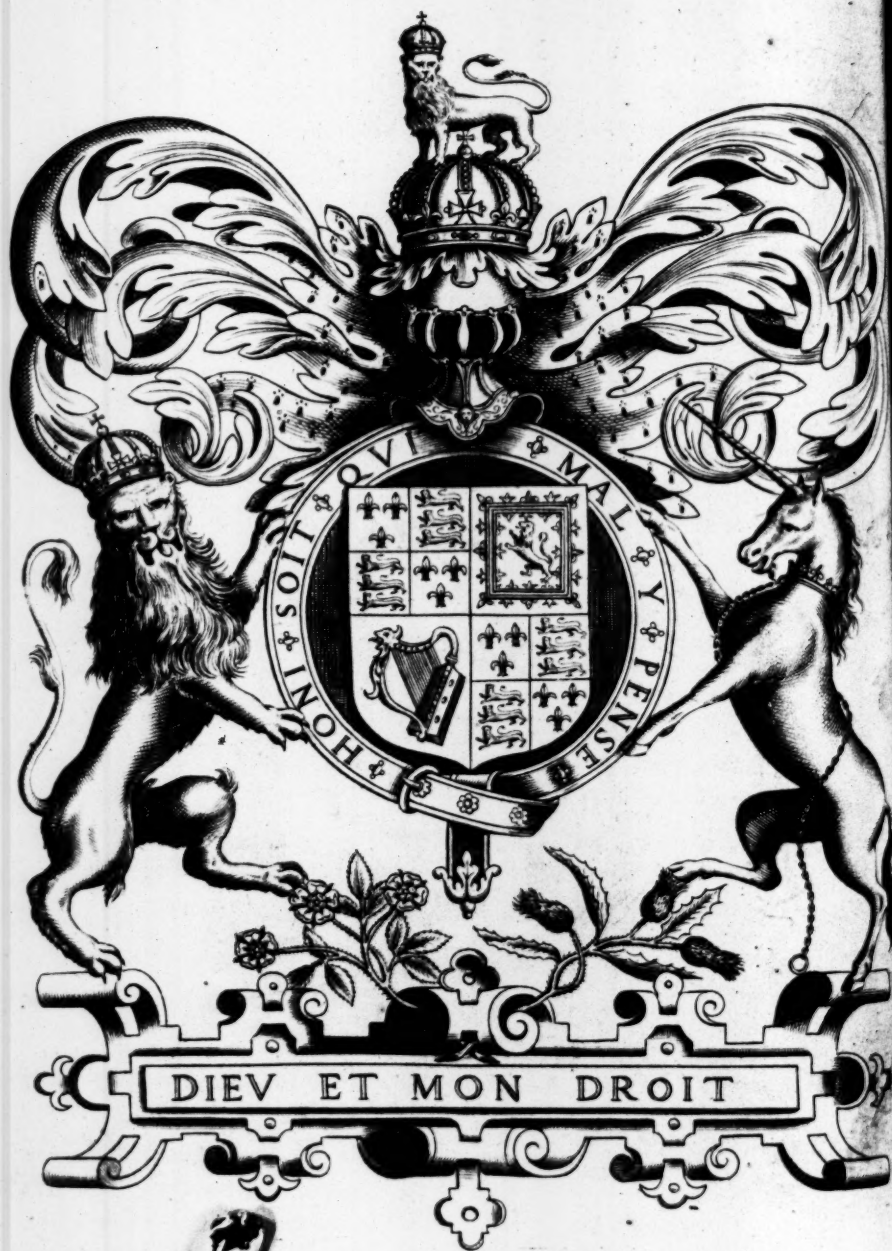
I had almost forgot one thing. You know this day we are to solemnize the posture of the corner-stone of our Church and State. Have some respect, I beseech you, to the *ruin of Samaria*, the fortune of this structure: do what you can to secure it against any evill accident, by your Christian coruption, as I may speake, and teleomatical Charity. You know what the custom is, when the first-stone of the Building is layd. I beseech you purchase the prayers of the poor this day by your bounty, that their hearts also, may partake of the rejoycings of this day.

This is the way to have more cause of rejoycing; for such rejoycing as this, God will accept; and in the company of this, he will receive our prayers, and will make us to rejoice in our King, and our King in us, and all of us to rejoyce in the Lord; who hath given us this day to rejoyce in. For which we humbly besse and praise his holy name; beseeching him to besse our King to us, and to besse us; us and all our Fellow Subjects unto our King; that being mutually happy in each other in this world, we may be eternally happy with each other in the world to come. Amen.

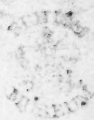
FINIS.











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A
S E R M O N

Preached at the Magnificent
CORONATION

O F
The Most High and Mighty King

CHARLES the II^d.

KING of *Great Britain, France, and Ireland,*
Defender of the *Faith, &c.*

At the Collegiate Church of S. PETER *Westminster,*
The 23^d of *April,* (being S. GEORGE'S DAY) 1661.

By *H. Morley*
The Right Reverend Father in God,
GEORGE Lord Bishop of *Worcester.*

Published by His Majesty's speciall Command.

L O N D O N :

Printed by R. Norton for T. Garthwait, at the Little
North Door of S. Paul's. 1661.

A

S E R M O N

Preached at the Anniversary

CORONATION

CHARLES

King of Great Britain, France, and Ireland
Dona of the Land &c

At the Collegiate Church of S. Peter Westminster
The 25th of April (being S. George's Day) 1661.

By
The Right Reverend Father in God,
GEORGE Lord Bishop of Worcester

Published by His Majesty's Special Command.

L O N D O N :

Printed by R. Norton for T. Cadman at the Little
North Door of S. Paul's. 1661.

To the Most High and Mighty King,
CHARLES the II.

By the Grace of God,
King of Great Britain, France, and Ireland,
Defender of the Faith, &c.

Most Gracious SOVERAIGN,

How unwilling I am that any thing of mine should be made publick, needs (as I conceive) no other proof but this, That I am now past my great Climacterical, and this is the First time that ever I appear'd in Print: Neither would I have done so Now, unless Your Majesty's own immediate and expresse Command (which in all things not evidently forbidden by God, is alwayes to be obeyed) had obliged me to do so.

And truly I am somewhat the more willing to comply with this Obligation; because since the preaching of this Sermon I have been inform'd, that some Exceptions have been taken against it. As first in General, That I medled with matter of State, an argument Excentrick to my Profession, and Improper for the Pulpit. And secondly in Particular, That by Repeating and Reviving some passed miscarriages, I had trespassed against the Act of Indempnity.

Now for Answer to the Foremer of these Charges, I shall humbly offer it to Your Majesty's Consideration, Whether a Divine, even in the Pulpit, may not without exceeding the Compass of his Commission, endeavour (as much as in him lies)

to recommend to the Consciences, and to endear to the Affections of his Auditors, the legally establish'd Government both in Church and State; And what more effectual Motive is there to make men Conscionably and chearfully to submit to the legally established Government, then by making it to appear, That it is the best of Governments in it self, and the best for them also, by putting them in mind of the miseries they have brought upon themselves by the Alteration of it, and of the unhappy trials they have made of all other forms of Government that differ from it; and consequently, how much they are obliged to be thankfull unto God for being Restored to it, and to be so much the more Obedient for the future to the Laws of it, for having heretofore so Foolishly, as well as Wickedly, Revolted from it. Now if this be no part of a Divines business, or if a Discourse of this Nature be Improper for a Pulpit, why doth God himself in Scripture command us to put men in mind of these things, as he doth, Tit. 3.1. Rom. 13.1. 1.Pet. 2.13. and in many other places? Or why are there Homilies for Subjection, and against Rebellion, commanded by Sovereign Authority to be read unto the people? Or lastly, Why are we enjoyn'd by the very first Canon of our Church, to preach four times a year at least, upon this Argument, I mean, for the Asserting the Kings Supremacy and Sovereign Authority over all his Subjects? And consequently, for the condemning of all taking up of Arms against him, as likewise all pretences of Jurisdiction over him, or of Coordination with him, together with the Exercising of any Power Military, Civil, or Ecclesiastical, that is not derived from him; which being all of them evidently inconsistent with the Kings Supremacy and Sovereignty, the same Authority
which

which enjoyns us to preach for the one, must needs allow us at least, to preach against the other. Which being as much, or more then I have done in This Sermon, I hope that neither Your Majesty, nor any other impartial Hearer or Reader of it will blame me, for not keeping within the verge of mine own Profession, or for taking more liberty then ought to be made use of in the Pulpit; especially at such a time, and upon such an occasion, when after so long a series of several forms of Tyranny and Usurpation, Monarchy (which seemed to have been Put to Death with Your Majesty's blessed Father) was again Revived by Your sacred Majesties Personal Inauguration in so solemn, so magnificent, and so glorious a manner, beginning with as loud shouts and Acclamations, as could be made here on Earth, and ending with much louder shouts and Acclamations even from Heaven it self; For they that take that voice of God for a sign of his being Displeased with the fore-going Action, would perhaps (if they had been then present) have taken the same voice of God for a sign of his being Displeased with Christs Baptism; for it was in Thunder that he spake, even then also.

But whether I am Guilty of the First Charge, or no, in Medling with things Improper for a Pulpit, which (if true) had been but an Indiscretion onely; I am very sure, I am not Guilty of the second, I mean, of speaking any thing to the prejudice of the Act of Indemnity; which had been an high Presumption in any man, and in me a sin against mine own Judgement and Conscience.

For I humbly conceive, That whatsoever promise a Sovereign Prince makes unto his subjects (so the matter of it be not sinfull) he ought in Prudence, as well as in Conscience

to perform it, yea though perhaps he must needs prejudice himself by it. Because a Sovereign Princes Word, being the best and highest Security he can give unto his Subjects, he were better suffer a very great Inconvenience by keeping it, than weaken the publick Security, or hazard the losing of his Credit with his People by breaking it. Which Consideration made that wise and great Prince HENRY the fourth, Your Majesties Grandfather, so Religious an observer of his Word, that neither the Duke of Mayne, nor any other of his Subjects, that had formerly stood out against him, when they came to an Agreement with him, did ever desire or demand any other Caution for security of their Persons and Interests, but the Kings word onely. And therefore God forbid, that I, or any man else, should dare to suggest any thing unto Your Majesty, either publicly, or privately, in order to the violation of so Sacred a Bond, as the Word of a King is, and hath alwayes been esteemed to be.

Especially, when the thing it self, which a King hath Granted, or given his Word for, is so Necessary in order to the settling of Himself, and of his Kingdome, as I believe an Act of Indempnity (at this time, and in this conjuncture of Affairs) to be: There being no other way (as I humbly conceive) after so General and Long a disturbance and confusion, to compose and quiet mens minds by Securing them from their Fears, or to beget a Mutual Confidence betwixt the Prince and his People, without which, it is Impossible either for the Prince or People ever to be Happy in one another.

And therefore Your Majesty's Grandfather, whom I before named, did not onely pardon All his Subjects that came in to him (how much soever they had before offended him) but to secure

secure them the better from their fears, and to oblige them the more to his service, he Honoured some of them with Titles of great Quality, and with Offices of great Trust and Importance; and I do not find, that any of them gave him Cause to repent of it. And I hope Your Majesty will find the same success that he had, in doing as He did; Or rather as God himself did; when he did not onely receive the Prodigal Child, but feasted him, and made as much of him, as if he had never given him cause to be displeased with him, though his Elder Brother repined at it.

But then, as Your Majesty hath been pleased to remember and imitate, what that most Exemplary Prince, Your Grandfather, did; so it will well become those, whom Your Majesty hath so much obliged, to Remember and Consider, what the same Great and Wise King used often to say, namely, That though he would be always ready to make Peace with any of the Leaguers, yet he would never make Peace with the League. His meaning was, That though he would pardon any that had engaged against him, yet he would never endure that the Engagement it self should afterwards be own'd, or justified by any of his Subjects; This being in Effect not an Act of Indemnity for what they had done against him for the time past; but an Act of Allowance for what they should do against him for the future: And consequently, not so much a Pardon of sin, as an Invitation to sin.

~~Indemnity~~ Indemnity, as it is meerly an Act of Grace and Favor in him that Grants it; so it supposeith both Confession and Repentance of a fault in him that Receives it. And he that truly Repents of a fault, will not be Angry who he is told of it, Especially, when he is told of it by way of Caution against it, and not by way of upbraid-
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ing him with it, or for it. And how can a Preacher be said to upbraid any man in particular, when he speaks against sin in General? and that in order to the humbling of all men before God, and not to the shaming of any man before men? Especially, when in clear and expresse Terms he professeth, that it is not his meaning, to charge the Meritorious Cause of Gods Judgments upon any one party, Order, or sect of men, and much less upon any one man in particular, but upon the whole Nation in general, and consequently, as well and as much upon himself, as upon any of those that heard him?

And now, if this be not enough to clear me from having any Intention in any thing I said, to derogate from the Act of Indempnity, All that I have to say more is, That Your Majesty having Heard me, and Commanded me to Print what I then spoke, must either Absolve me, or Suffer with me. And having This Security, I confess, I do not much apprehend, what hath been, or can be said of

Your MAJESTYS

most Humble and most

Obedient Subject,

GEOR. WORCESTER.

PROV. cap. 28. vers. 2.

For the Transgression of a Land, Many are the Princes thereof ; But by a Man of understanding and knowledge shall the state thereof be prolonged.

THe Queen of the South, (saith our Saviour, meaning the Queen of Sheba) came from the uttermost parts of the Earth, to hear the *VV*isdome of Solomon, Luk. 11. 31. And we reade in the fourth of the first Book of the *Kings*, that not onely the *Queen* of the South, but some of all sorts of People were sent from all the *Kings* of the Earth that had heard of him, upon the Same Errand, namely, to Hear his *VV*isdome, and to Learn of him, how to Govern Themselves and their Subjects as he did, that they might be as Happy in Themselves and their Government as he was. And to this end may I say of Solomon (as the Scripture saith of Abel, Heb. 11. 4.) that *being dead He yet speaketh.*

For though it hath pleased God to suffer all that this great King and Wise Philosopher hath written of natural Speculation (from the Cedar to the Hyssope, and from the greatest of beasts and fishes, to the least of creeping things, 1 King. 4. 33.) to be utterly
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lost; as being a kind of knowledge that was more likely to puff up, then to edifie, and to make men by too much poreing upon the *creature*, to forget or neglect to look up to the *Creator*: Yet as for that practical kind of knowledge, whereby men become *better* as well as *wiser* (whether it concern us in relation unto *God*, as *Divinity*; or in relation to *our selves*, as *morality*; or in those relations which *one man* hath unto *another*, as the *Politicks* and *Oeconomicks*) in order to the making of us *honest Men*, *good subjects*, *good neighbors*, and *good Christians*, whatsoever I say was written by *Solomon* to any of these ends, is all of it, or most of it, or at least as much of it, as is sufficient for our use and practice, yet extant in the Books of the *Canticles*, the *Proverbs*, and *Ecclesiastes*; of which the First and the Last are almost wholly *Theological*: the Book of the *Canticles* being an *Holy charm*, as it were, to draw us unto *Christ*, and to make us in love with him, by an *Allegorical*, but most *Emphatical* discription of *Christs Loveliness* in Himself, and of the excellency of His Love unto us; And the other of *Ecclesiastes* being an *holy Satyre* against the world and worldly things, written on purpose to wean us from them, by shewing us the vanity and vexation of them. But *this* book of the *Proverbs* is a Divine Miscellany or mixture of *Theological*, *Moral*, *Political* and *Oeconomical* *Aphorisms* or *Observations*: and those not like

links

links of the same chain, having a natural dependence one upon another; but rather like Pearls upon the same string, which though they are all of them equally useful and precious in their several kinds, yet few of them have so necessary a connection with one another, but that we may take most of them asunder, and consider them apart by themselves, without any prejudice at all either to the Text or Context.

And thus we are now to consider the words I have read unto you, which are an Aphorism, or Observation partly *Political*, and partly *Theological*; for as it observes *many Princes* in a Land to be a National Calamity, so it is *Political*; but as it observes, That Calamity to be a National Judgement, or a Judgement of God upon the Land, for the sins of the people of that Land, so it is *Theological*.

Again, as it observes, That by a *man of understanding and knowledge* the state of a Land is prolonged, so it is *Political*; but as by a *man of understanding and knowledge*, it means (as you shall see it does) a man that understands and knows what God would have him to do and does it, so it is *Theological*; and seems to be the Observation, not of Solomon the King, or of Solomon the Statesman only, but of Solomon the Divine, or of Solomon the Preacher also. And therefore as it deserves a much better Preacher than I am, to Discourse upon it:

so it may become the Greatest of Kings, and Wisest of Statesmen to Harken to it. Neither can there be a more Seasonable Occasion then *this* for the consideration of it: and therefore, if it have not somewhat more then ordinary influence upon our affections for the present, and upon our actions for the future, it must be, and I am afraid it will be my want of skill and ability, either to open it clearly, or to apply it pertinently, or to enforce it powerfully; which I hope, notwithstanding all my infirmities, God will give me grace to do in some measure. Howsoever being by *command* of my *Superiours* to speak before a *great King* at *such a solemn time*, and upon *such an extraordinary occasion* as *This*, I would not presume to do it, but in the *words* of a *King*, and of *such a King* as was both the wisest of *Kings*, and the wisest of *men*, and that not of his own time onely, but of all that ever was before him, or ever shall be after him. And therefore as he was most fit to prescribe to *Princes*, how they are to *govern*, and to *Subjects* how they are to *obey*; so was he most able to foresee and judge how and by what means a *State* and *Kingdom* might either be *ruin'd* or *preserv'd*, and the date thereof either shortned or prolonged. For as the body Natural, so the body Politick is either shorter or longer liv'd, according to the good or bad constitution of it, or according to the more or less skill or care of *Him* that *governs* it, or lastly, as there is more

or less of the fear of God in the Subjects of it. For though the constitution of a State be never so sound and healthful, and though He that sits at the Helm be never so skilful and careful, yet if the generality of the People be wicked and willful, God doth usually punish the madness and folly of such a People, with permitting them to be instruments of their own misery, by changing the *best form* of Government under *one lawful Hereditary Prince*, into the *worst kind* of Tyranny, under *many lawless Usurpers and Oppressors*. For it is for the transgression of a land, saith the Wiseman in my Text, that the Princes thereof are many: But by a man of understanding and knowledge, shall the state thereof be prolonged. Where from the word [But] which stands in the middle of my Text, and divides the Latter Clause of it from the Former, we may collect that what follows this dividing Particle is to be understood in opposition to that which is before it.

And therefore by a man of understanding and knowledge, as there must needs be meant a single person in opposition unto many: so the single person, that is here meant, must needs be a Prince, because he is oppos'd not to many simply and indefinitely; but to many Princes: And then from this Aphorisme, thus understood, we may conclude;

1. That plurality of Princes, or the government of a Nation or Land by many Princes, is a National Judgement, or a Great judgement of God upon a Nation.

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2. That

2. That *Monarchy*, or the government of a people by *one Sovereign Prince onely*, (especially if he be a Man of Understanding and knowledge,) is a great *National blessing*, or a great blessing of God upon a Nation.

And as we have found the *one of these* Conclusions to be true by *our own* woful experience already; so I hope we shall find the *other* of them to be as true, by *our own* joyful experience hereafter. And that this Nation of ours, which was so neer perishing under the Conduct of *many*, shall by *one man of understanding and knowledge* not onely be recovered from its former distempers and dangers for the present, (as thanks be to God for it, it is in a great measure) but settled and established, and the state thereof prolonged (if it be not our own fault) for the future.

But as the *Passover*, the greatest of the Jewish Festivals, was not to be celebrated without eating of *soure herbs*, to put them in mind of their former slavery, and thereby to make them the more thankfully sensible of their present liberty; so at *this* great Festival of ours, to make us relish the better our present Happiness, and to prepare us the better for our future Hopes, it will not be amiss to make a reflexion upon our past Sufferings, and the Causes of them, to the end that God being first justified in his *late* great *judgements* deservedly inflicted upon us, may afterwards be the more heartily magnified for his

his present great mercies undeservedly vouchsafed unto us.

We shall begin therefore with the former of these conclusions, namely,

That *plurality of Princes* in a State is a great judgement of God upon a Nation.

Which may be proved, first *à priori*, from the cause; and secondly, *à posteriore*, from the effects of it.

And first for the proof of it *à priori*, or from the cause, we need go no further then my Text, which makes good this Conclusion in all the parts of it.

For first, it proves it to be a judgement, because it is for *transgression*, or because transgression is the meritorious Cause of it; from whence by the way we may observe likewise, That if *plurality of Princes* be for *transgression*, then if there had been *no transgression*, there would *not* have been a government by *plurality of Princes*; and consequently, that such a government is originally neither from God, nor from Nature, nor from the Dictates of Right reason, but from *sin*, which is alwayes the Meritorious, and sometimes the Efficient cause of it.

Secondly, it appears from the Text, that *plurality of Princes* is not onely a judgement because it is for *transgression*, but a *National* judgement, because it is for the Transgression of a Land, that is, of a Nation, or the Inhabitants of a Land, or because
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national provocations are the Causes of it.

Thirdly, it may be proved from my Text likewise, that, as it is a national Judgement, so it is a *great* national judgement, or a *great* judgement of God upon a Nation, because it is not for any *ordinary* or *common* national sin, but for the *greatest* provocation that a nation can be guilty of. For though *וַיַּחַד* the word in the Original which we translate *transgression*, do indeed signify a transgression; because the greatest sin as well as the least may be called a *transgression*; yet the *transgression* which is here meant is *such* a transgression as *transgresseth* or *exceeds* all other transgressions; for it is *prevarication*, which is the literal, proper and most emphatical signification of the word *וַיַּחַד*. And *prevarication* (as the *Civilians* tell us) is a betraying of the cause and interest we would seem to maintain. As when *Divines* pretending to guide men in the way that leadeth unto Heaven, do perswade them to do such things as will bring them unto Hell; or when *Lawyers*, whose office is to be guardians of liberty and property, do by false glosses upon the Law justify or excuse those that invade, and oppress, and destroy both; or lastly, when *any* Man, *Sett*, or party of men, pretending to *serve* God, and the King, do indeed *serve themselves* and their own wicked designs against God and the King. This is *prevarication*, and for *such* prevarication as *this*, doth God punish a Land (saith my Text) with *many* Princes; which must

must therefore be one of the greatest National judgments, because it is the punishment of one of the greatest National sins; for so is prevarication. And thus much briefly for the proof of my first Conclusion *à priori*, or from its Cause.

I proceed to the proof of it *à posteriori*, or from its effects. For as great national sins are the cause, so great national miseries are the effects of many Princes; as will appear first from the consideration of Polity, or of a government by plurality of Princes, in its own nature, or in the general: and, Secondly from the experience we our selves have had of it in our own Particular.

And first, it is true in it self and in the general, That where there are many Princes in a Land, there the People must needs be exposed to many and great miseries.

But then by Princes we are not to understand such Princes as the hundred twenty seven were, that were feasted by *Ahasuerus*, under whom they were the Governours of so many several Provinces; nor such Princes as are now in France, Poland, Naples and other Kingdomes, who are but Princes in name only; and though some of them greater then others, yet all of them subject and subordinate to their own Sovereign princes. For of such princes there may and perhaps ought to be many, that is, more or fewer according to the Grandeur of the Monarch they live under. And yet there may be too many

even of *this kind* of princes also ; as when the Sun of Sovereign Majesty, from whence they borrow and derive their light, is either Eclipsed by their Magnitude, (as it was in *England* in the time of the Barons wars) or clouded by their multitude; or when the Title and dignity it self is embased and prophaned by admitting too many , and too mean persons to be pertakers of it. But of *this* the Sovereign prince is the *only* and *best judge*, neither are these the princes my Text speaks of.

For by *many princes* in my Text, are meant such as are , or take upon them to be *Sovereigns* in the *same Land* or State; and that *not successively*; for then, how could they be oppos'd to a *single person*, seeing in that sense they would *all* of them be but *so many single persons* succeeding one another? And besides, I cannot see, why *many* princes in *succession* should be said to be a *judgement* or a punishment inflicted by God upon a nation for their sins ; and therefore by *many princes* in my Text must needs be meant *many pretending to sovereignty in the same countrey at the same time*.

And this may be either when the Country is *Partitioned* into many several Independent principalities, by setting up *many* petty Sovereignties instead of *one*, or when the *Sovereign power* over a whole Nation is *shared* and *exercised* by *many*; whether they be more, as in a Republick or Democracy ; or fewer, as in a State or an Aristocracy.

And

And first for the former way of *Polycracy*, or having many Princes, by *Cantoning* the Countrey, and making several distinct bodies of the several members of the same body Politick, it is that which was attempted by *Korah*, *Dathan* and *Abiram*, when they told *Moses* he took too much upon him, because he alone did govern in chief all the twelve Tribes of Israel. And you know what the issue of that attempt was, namely, the sudden death of almost fifteen thousand men, besides the swallowing up quick of some, and the burning alive of others of the Conspirators, together with their wives and children, and all that belonged unto them; as you may read in the fifteenth Chapter of the Book of *Numbers*. The same was afterwards attempted by *Abner* upon a pretence of zeal for his Masters House, but indeed by dividing Israel from Judah, to govern Israel himself; as he did during the War betwixt the house of *David* and the house of *Saul*, which was a long and a bloody one, saith the Text; as such wars use to be, when a whole Nation is engaged to fight against it self, and to cut one anothers throats to gratifie the malice or ambition of a few. But that which was but attempted by *Dathan* and *Abner*, was shortly after effected by *Jeroboam*, who divided Israel from Judah, beginning a War, which neither he nor his successors could ever see an end of; till Israel and Judah being weakned, and wasted, and consumed by one another, became a prey to the *Assyrian*, who at length

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swallowed them up both. And thus (to say nothing of other Nations, which of old and of late have been *thus Cantoned*) our own Country of England, of a *Monarchy* became an *Heptarchy*, by setting up of seven several Sovereignties in the time of the *Saxons*, which never left encroaching and warring upon one another, till all of them were reduced again under one. By all which Instances it is evident enough, that there cannot be *many Sovereign* princes over *several parts* or provinces of the *same country*, without much effusion of blood in the creating, and great oppression of the people for the maintaining of them. And consequently that the having of *many Princes* in *this sense* must needs be a great Judgement upon the people.

And yet secondly it is as bad or worse for the people; when the *Sovereignty* over the *whole*, which ought to be vested in *one*, is usurped and shared, and exercised by *many*; who, whether they be more, or fewer, do alwayes under a pretence of *Law* and *Liberty* assume unto themselves an *Illegal*, *Arbitrary* and tyrannical power, and that as really in a *Senate* or *Aristocracy*; though not so grossly and visibly, as in a *popular State* or a *Democracy*.

For even in a *Senate*, (where *many* govern in chief with *equal Authority*) supposing them (as we must needs suppose them to be) men subject to the same passions, appetites, and infirmities as all men are, there will alwayes be jealousies, envyings, and emuli-

emulations amongst them ; and where there are jealousies and emulations, and *no* *superiour* authority to check and *over-rule* them, there must needs be factions and divisions also ; and where there are factions and divisions among *those* that *govern*, there the *government* it *self* must needs be obnoxious to many dangers and difficulties, both in administration of Justice at home, and in defending themselves against enemies abroad ; there being nothing more natural or more usual in *such kind* of States, then the sacrificing of the publick Interest to private and particular concernments ; whilst every man is apt to gratifie himself, and his own covetousness, ambition, or animosity, by becoming a pensioner to any other State that will give most for him ; and to gratifie his own party at home, by thwarting and crossing and crying down whatsoever is said or done by the contrary faction, though the State it self be often endangered, and sometimes ruin'd by it. As we see it hapned in the State of *Carthage*, where *Hanno* and the rest of his faction, to comply with their own envie and Malice against *Hannibal*, they forced that great Captain to quit *Italy*, and the prosecution of his Victories for want of supplies, though by drawing *Hannibal* out of *Italy*, they drew the *Romanes* into *Africk*, and saw *Carthage* and themselves made slaves to *Rome*, rather then they would endure *Rome* should be subdued by *Hannibal*. So powerful, and so mischievous are the passions of Covetousness, Ambition,

bition, Envy, Malice, and Revenge, where there is *no Authority* to prevent or restrain the dangerous malignity, and effects of them, as there is not, where the Sovereignty is *equally shared* amongst *many*. And yet though they differ in *all things els*, they will alwayes agree in *this*, to enrich their own private families as much as they can, by drawing, not as much as is needful, or can be spared, but as much as is to be had, or can be extorted from their poor Subjects. And yet such is the simplicity, and folly of some deluded people, that they could be content to beggar themselves and to become slaves indeed, to purchase the empty name of a free State, or a free born People; as some of us would have done, and some of our neighbours have done, who are as arbitrarily governed, and as heavily taxed, as the vassalls of the Grand Seignior himself: whereas if they were wise, they would consider, that supposing a Sovereign Prince were indeed a Tyrant, yet the Tyranny of a *State* or Senate would be much more grievous and insupportable then any *one* sovereign Prince can be; and that not onely because it is easier, and safer, and cheaper to satisfy the lust, the covetousness, the cruelty, or any other inordinate or immoderate passion of any *one man*, then of *many*; but likewise, because the Tyranny of *one* man is, as himself is, *mutable* and *mortal*; for a bad Prince may, and many times does mend; and whether he *mend*, or no, he must *end*, and a better
may

may succeed him ; but the tyranny of a State is, as the State it self is, *immutable* and *immortal*. A tyrannical State being nothing else but a *standing tyranny*, or a succession of several men in the same tyrannical form of government. Whereunto may be added, that a Sovereign Prince knowing himself, and none but himself lyable both to the blame and shame of whatsoever is amiss in matter of Government, as having no partner or sharer in it, upon whom for excusing himself, he may transferr the blame of it, he will alwayes have the restraint of *shame* (if he have not the restraint of *conscience*) upon him ; and consequently supposing he feared not *God*, nor what *he* could do unto him, yet he will care for *men*, and what *they* are likely to say of him. But where the Sovereignty is in *many*, and all of them for all things they do equally accountable in the *general*, none of them thinks himself accountable either to God or man, for any thing in his own *particular* ; and therefore cares not how the one is provoked, or the other injured, as long as he thinks it is the *State*, and not *he*, that is to answer for it. And States, being bodies without souls, have neither Conscience to awe them, nor shame to restrain them from doing any thing. So that it seems to be a judgement of God upon a Nation when it hath *many* Princes at *once* even in this sense. I mean when the Nobility or some of the better sort of the people do share betwixt them the Sovereignty over all the rest. And

And yet *this* is the best kind of Polycracy, or the best kind of Government under more Princes than one. Because it is better to be subject to *fewer* than to *more*, and to some of the best and noblest, as it is in a Senate of Aristocracy, then to a *multitude* of the worst and basest of the people, as it is in a Democracy, or that which is commonly called a Republick, which notwithstanding all its vain pretences to freedom, Equity and Equality, is absolutely the *worst* of all kind of Government whatsoever.

1. Because it is most *unnatural*; for though it be monstrous enough for *one body* Politick to have *more heads* than one, yet it is much more monstrous and unnatural, when that which *should* be the body is the *head*, or when the *body* and the *head* are but *one confus'd*, undistinguish'd *mass* or lump; there being in a popular State no difference betwixt those that Govern, and those that are governed, unless it be this, that those that seem to govern, are indeed subjects; and those that seem to be governed, are indeed Sovereigns, the Magistrates in a Common-wealth being *servants* and *vassals* unto the people, as being created by them, and accountable to them, and consequently alwayes in danger and fear of them.

2. As this kind of Government is most *unnatural*, so it is most *unreasonable*; for what can be more *unreasonable* then that the wisest, the justest, the

the most valiant and most virtuous persons (which are alwayes the *fewest*) should be governed by such as are fools, or knaves, or cowards, or vitious and vile persons? which are alwayes the *major* part, and consequently must needs domineere and give Law to all the rest, where all things are carried by *plurality* of voyces, as they are, where the *soveraign authority* resides in the body of the *People*; which are most of them *such*, as were intended by *God* and *nature* (saith *Aristotle*) to be *servants*, as being of low and servile dispositions, and such as have not wit enough to govern themselves, and much less to govern others.

As *this* kind of Government is most *unnatural* and *unreasonable* in its *frame* and constitution, so it is most *insolent*, injurious and *tyrannical* in its *managery* and *administration*. And that *first* in regard of the peoples *folly* and *credulity*, which makes them apt to be abused and deceived by false informations and misrepresentations of Things and Persons, and apt to be perswaded by those that *flatter* them most, against those that *counsel* them best, mistaking their friends for their enemies, and enemies for their friends; and from thence apt to magnifie and exalt the one, and to disgrace and undo the other. *Secondly*, in regard of their *levity* and inconstancy, which makes them rash and inconsiderate in their deliberations, sudden and precipitate in their Resolutions, and consequently Irre-

solute and variable in their affections, and in their actions, *crying up* that to day, which they will *cry down* to morrow, and oftentimes condemning and executing as *Traitors* and *Malefactors* those whom they had a little before applauded and adored as their *Tutelary gods* and saviours. Thirdly, in regard of their *Fears and jealousies*, which as weak men, so weak States are alwayes most subject unto. And these fears and jealousies make them suspect whatsoever is above their capacities for plots and conspiracies; and make them look jealously upon men that are eminent, as if because they may *do harm*, they cannot be *innocent*, so that the more wise, or virtuous, or valiant any man is in a *popular State*, or the more he hath deserved of his Countrey by noble and Heroical actions, the less safe he is, because when any man seems to excel and out-grow others, he presently becomes the fear and envie of all. And then whatsoever any of his enemies, or any mean or base companion will accuse him of, is greedily heard, and easily believed; and whatsoever can be said for him by himself or by his friends, doth but *hasten* his condemnation; because it is his *merit* that is his *crime*, and that which ought to make him beloved and honoured, is that which makes him to be feared and hated. Thus were *Themistocles*, *Aristides* and *Alcibiades* rewarded by the people of *Athens*; thus were *Coriolanus*, *Camillus* and *Scipio* the African rewarded by the People of *Rome* after all their

their meritorious services. And thus should *Julius Caesar* (after he had added *Gaul, Germany* and *Brittany* to the *Romane Empire*) have been rewarded by the same People of *Rome*, if he had not prevented it, by taking that power, they would have used against him, away from them. And now consider I beseech you, whether there can be a worse form of Government, then where either the State it self, or the worthiest and best deserving men in a State must needs be ruin'd; and where the State hath no other way, but by ingratitude and cruelty, to secure it self against the best of its own subjects; and when the best subjects, after they have done the best service, have no way, but by Rebellion and Parricide, to secure themselves, against their own Country. Whereunto may be added in the last place the aptness of the Common People in any State, and much more in a Popular State, where they are under no restraint, to be suddenly incensed and transported by the violence of their own Passions beyond all rules and bounds of Religion, of Reason, of Modesty, of common Honesty, nay of Humanity it self, to do the most absurd, extravagant and outrageous actions, without considering, or caring, or fearing what may be the issue of them. Especially when those that are so apt to kindle of themselves, are set on fire and inflamed by their seditious Demagogues, I mean their Orators and Preachers, who being men of turbulent and unquiet spirits, are never

pleased themselves, nor will ever suffer the people to be content with their *present* condition, but are alwayes either secretly whispering false fears and dangers into their heads, or openly complaining and inveighing against *things* and *persons*, as prejudiciall to the publick good, till at length they so poyson, and enrage their foolish Auditors, that there is nothing so difficult or dangerous, but they will attempt it, nor nothing so injurious or impious, that they will stick at it; neither is there any remedy for their Rage, or cure for their madness, till these *Fiends* that possess'd them, are cast out of them; which I am afraid will hardly be done by *fasting* and *prayer* onely. Such were *Corath*, *Dathan*, and *Abiram*, who stirred up the people against *Moses* and *Aaron*; such was *Sheba* the son of *Bichri*, who blew a Trumpet and said, *We have no part in David, neither have we any portion in the son of Jesse, Every man to his Tent O Israel*: such were the *Scribes* and *Pharisees*, who made the people cry out, *Crucifie him, Crucifie him*, meaning their King, and their Saviour, and to chuse *Barabbas* rather then *Jesus*. Such was *Demetrius* the Silver-smith, who with one Seditious Oration filled with uproar the whole City of *Ephesus*. To conclude, such were *Cleon* the *Tanner* of *Athens*, the *Gracchi* at *Rome*, and many other seditious Orators in both those Common-wealths; And such are now adayes many of the Preachers amongst Christians: who are by so much the more wicked,
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and execrable in themselves, and dangerously pernicious to a State, then any of those Heathen Orators were, by how much more damnable a sin it is to make use of *Scripture* then of *Sophistry* to wicked and ungodly ends, and by how much more dangerous it is, for men to be misguided by their *consciences*, then by their *passions*, the one being but a fit of *frenzie*, which will soon over, and the other being a *settled* and a *sober madness* which is hardly cured. And in this respect a *popular State* is much worse amongst *Christians* then ever it was or could be among *Heathens*. And yet even amongst Heathens, it was by the wisest of them accounted the *worst* of all Governments, as *Thucydides* and *Aristotle* confess, though both of them were born and bred in a popular State, and were as able as any to judge of it.

And yet the Evils I have hitherto spoken of, are but such as *every popular State* is subject unto, even when it is orderly and regular (I mean as orderly and regular as a Popular State can be) and that is when the body of the People governs it self by Lawes, and Civil Magistrates of its own making; but there is a *kind of popular Government*, when a *part of the people* being got into Arms, Govern by the sword and military Officers of their own choosing, and this is a *Stratocracy*, or military kind of *Democracy*; which must needs be a much more terrible and insupportable yolk then the former; because besides its being subject to all the evils and

inconveniencies before spoken of, it is alwayes able to do all the mischiefs it hath a mind to do, without opposition in the doing of it, and without fear of being punished for it. And this is indeed to *rule with a rod of iron, and break the people in pieces like a Potters vessel.*

And now there is but *one way more* of having *many Princes, or more Sovereigns* then *one* in the same kingdom, and that is as dangerous and as inconsistent with the Publick peace, as any of the former: namely, the setting up of *two Scepters, two Lavv-givers, or two Supream Judicatories, the one Civil, and the other Ecclesiastical* in one and the same State; vvhich *two Supream Judicatories* must needs have *two Supream Judges* vvithout subordination of the one to the other, and vvithout Appeal unto the one from the other; And consequently when they differ (as they must needs do often) about the rights and extent of their *several Jurisdickions*, the People will not know which of them to obey, being threatned by the *material sword*, if they obey the one, and with the *spiritual sword*, if they obey the other; so that such a State must needs be *divided within and against it self*; and then Christ himself will tell you it *cannot stand*.

So that it must needs be ill for the people in what sense soever they have *many Princes*; whether it be by *Cantoning* the Countrey into parts, or by sharing the Sovereignty of the whole, either amongst

mongst *many*, as in *Aristocracy*, or amongst *all*, as in a *Democracy*, or amongst the *Sword-men* onely, as in a *Stratocracy*; or lastly by dividing the *soul* of the State from the *Body*, the *Church* from the *Commonwealth*, and by making two Sovereigns, one in causes *Civil*, and the other in causes *Ecclesiastical* over the same subjects, whether the *Conelawe*, or the *Consistory* be the Cause of it. In all which cases I say it is a *Judgement* of God upon a Nation to have more Princes then *one*, as I hope I have made it appear both from the *causes* and *effects* of it.

But notwithstanding all the Evidence can be given of this truth, either from Scripture or Reason, from the Cause, or the Effects of it, we would not believe it till we felt it. And therefore in the *third* place it hath pleased God, because we vvere like *beasts without understanding*, to teach us, as he doth Beasts, by our *senses*, and to visit us of late, as much or perhaps more then ever he did any nation vvith this very Judgement, I mean *plurality* of Princes in all its kinds and degrees, and vvith almost all the effects of it.

For after vve had said in our hearts *Nolumus hunc regnare super nos*; I mean, assoon as vve had rejected that EXCELLENT PRINCE, who *onely* had right by all Lawes Humane and Divine to reign over us, presently many of our fellow subjects took upon them to be our Princes, and to govern us arbitrarily at their own pleasure, in order to their own avariti-

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ous and ambitious ends. And that *first* in an *Aristocratical* way, as a *Senate* or *Council* of State, where in nothing could be done without consent of some of the *Nobility* and *Gentry*. But it was not long (after *Royalty* was gone,) but *Nobility* followed, and was excluded also. And *then* came in *Democracy* or the Government of the Common People by their own Representatives only; which encreased the number of our Princes, and the vileness of our slavery by the meanness of our Masters. But these their own *Mercenaries* did quickly deprive of the power they had Usurped and Abused; And then came in *Stratocracy* or the Government by the Sword, and thereby we had as many Princes as there were *Bashaws* or *Major Generals*, who perhaps, if they had out-liv'd their great *Sultan*, they would have *Canon'd* the Kingdome, and erected their several Provinces into so many several Principalities. But by this means the very *name* of Liberty and property, which were before pretended, were quite taken away. Only there was *liberty* enough and too much, indeed a Lawless, boundless *licence* in matter of *Religion*; all wayes of worshipping God being allowed, but the true one; and all admitted to the Sacred Function, but such as were *lawfully* called unto it; In the mean time every *Seſt*, had its *head*, and every one that was *head* of a *Seſt* was *Prince* of a Party; so that we have *seen* what it is to have many Princes, nay we have *felt* it to be a
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fore Judgement by the terrible effects of it; which did spread themselves over the face, and through the Veins, and into the Bowels of the three Kingdoms; at once embracing, involving, and confounding all places, all persons, and all conditions, publick and private, high and low, sacred and prophane; For from the King in his Throne, to the Beggar in the dust, no thing, place, or person almost hath been without *feeling* some or other the terrible effects of *this Judgement*. How many have lost their Limbs, their Liberty, their Country, their estates, their friends, and have been reduced to extream poverty, both at home and abroad? How many noble and Ancient *Families* have been ruin'd? How many goodly buildings and *Churches* (the glorious evidences and Monuments of our Ancestors Piety and charity) have been prophaned and defaced? How many poor innocent persons of both sexes, all ages, and all conditions, have been either murder'd or banish'd, or, imprison'd or oppress'd with extortion of all kinds, and of all Degrees without possibility of help, or hope of remedy? Lastly, how many poor *souls*, for which *Christ dyed*, have been betrayed into *Rebellion* and *Sacrilege*, Schism and Heresie, Uncharitableness and Cruelty, by the horrible *abuse* of *Preaching*, *Praying*, *Fasting*, *Vowing*, and all other the sacred ordinances of God?

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And now if our poor Country, (when she felt these painfull strugglings and Convulsions within her bowels) should have ask'd, as *Rebecca* did (when she felt *Esau* and *Jacob* striving within her womb) *If it be so, why am I thus?* There could no other reason be given her for it, but *this* in my Text, *It was for her Transgression*, it was for the *Transgression* of the *Land*, it was for our National sins of Atheism, of Profaneness, of Sacrilege, of Hypocrisie, of Idleness, of Gluttony, of Drunkenness, of uncleanness, of Pride, of Heresie, together with our *prevarication* against God, or our treacherous dealing with God, in pretending to serve him best, when we dishonour'd him most; nay in pretending to serve him, when we intended to serve our selves of him, by making use of his Name, his Word, and his Ordinances, in order to the palliating, promoting, and effecting our own ungodly and unrighteous designs. These I say were our National sins, and by these or some of these we have *all of us* contributed to the provocation of *this Judgement*. So that they were not the *sins* of the *Court* only, nor of the *City* only, nor of the *Countrey* only, nor of any *one particular order* of men (whether *Clergy* or *Laity*) and much less of any *one particular man* or *party* of men, that we can say were singly and abstractedly the cause of our Calamities; no it was *too great, too universal*, to be the

the effect of *little or few* Provocations ; they were therefore the *sins* of the *whole Nation*, the sins of *All and every One* of us, which rising up as a *Cloud* from us, fell down again in a *showre* of Judgements upon us ; so that there is not one of us, to whom it may not truly be said, *Perditio tua ex te*, *Thou* hast deserved whatsoever *thou* hast suffer'd : For if the *best* of us had been as good as we *might*, and *ought* to have been, it would not have been in the power of the *worst* of us, to have made us so miserable as we were. Indeed if *all* of us had not rebelled against God, *none* of us would have *Rebell'd* against the *King* ; at least their Rebellion would not have prospered as it did ; and consequently the Sovereignty would never have been shared amongst so many, as it was. Which as at first it was the effect of our *sins*, so it hath been ever since the *cause* of our *Miseries*. And as the Consideration of the *former*, namely, that our having of many Princes was an effect of the sins of us all, or of our National sins, will make us instead of judging, condemning, upbraiding, and hating *one another*, to judge, condemn and abhorre *our selves*, and consequently to *justifie* God in his Judgements upon us all ; so the consideration of the *later*, namely, that the having of *many Princes* hath been the *cause* of all our late many and great *miseries*, will *First* Convince us of our former folly, in believing, so easily

sily as we did, those, that upon false pretences of bettering our condition by a *change*, did perswade us (as the *Serpent* did *Eve*) out of the *Paradise* we were in, because something or other, which perhaps we had a mind to, was wanting to us. *Secondl*, it will *arm* us against the *like Temptation* for the *future* with a resolution never to *meddle any more with those that are given to change*. And *Lastly*, it will make us the more *thankfully sensible* of Gods infinite *goodness* and *mercy*, in *Delivering* us from the *slavery* we were in under the *Tyranny* of *many* (which is, as we have found it to be, the greatest of National Judgements,) and *Restoring* us again to our former freedom and happiness under *one Lawful Hereditary Sovereign Prince*, which is (and I hope we shall find to be so) the greatest of National blessings.

AND this was my *second Conclusion*, deduced from these words in my *Text*. But by a *man of understanding and knowledge* the *State thereof shall be prolonged*: where (as I told you before) by a *man of understanding and knowledge* as there must needs be meant *one single Person* in opposition to those *Many* which the former *Clause* of My *Text* speaks of; so by *That one single Person* must needs be meant such an one as is a *Prince, a Sovereign Prince*, because the *man* here spoken of is
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opposed not to *many simply and indefinitely*, but to *many Princes*.

And indeed *no private* person, though a man of never so much understanding, and knowledge is able to prolong a State, because that is a work which requires not onely *Wisdom* and *Prudence* to conduct it, but *Sovereign Power* and authority to Perform it.

And yet I will not deny, but that it may be sometimes in the power even of a *private man* to do much towards the recovery, and preservation, and consequently the *prolonging* of a State; as we read *Epaminondas* the *Thebane* did, when being but a *Private man*, he rescued his Country from the bondage of the *Lacedemonians*: The like did *Thrasibulus* a *private man* also, when he delivered his Country of *Athens* from the *Thirty Tyrants*: And so did *Camillus*, who was not onely a *Private* but a *Banished man*, when he recovered *Rome* from the *Gauls*.

But what need we Instances out of *Foreign Antiquity*? when we have a *Modern* example of our own (to the honour of our Nation be it spoken) which equals, and exceeds all I have named, or can name, in deserving from his Prince and from his Country, by his *Courage* in attempting, his *Prudence* in conducting, and his *Felicity* in effecting, that *generous, glorious and Heroicall* design, whereby he hath at once redeemed his Country both from
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slavery and infamy, by restoring the King to His People, and the People to their King; and withall, hath purchased unto himself Honour without Envy, Greatness with Safety, and (which is the best reward of virtue in this world) a perpetual satisfaction and complacency in himself, for having so nobly performed his duty. And this was indeed to be a *man of understanding*: Whereas others, who being *private* men, would needs be Princes, though they thought themselves men of *understanding*, have proved themselves *fools*; their heads being lifted up indeed, but so as they little thought they would be, and themselves, after they had blazed and blustered for a while, going out like a snuff, and have left nothing but a stink behinde them.

But to return to what we have in hand; though it be true (as I have said before) that *any private* man may do something (at least by his *prayers*) and some private men may do much towards the preserving and prolonging of a State, if they be men of *understanding* and knowledge, that is, if they understand and know how to serve their Countrey, by serving of their Prince, either in Peace by their Counsels, or in War by their Courages; yet it is the *Prince himself*, who understanding and knowing how to serve himself of several mens abilities in their several professions, doth indeed preserve and prolong the State of his Countrey. And
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such a Prince, say I, is the greatest blessing of God upon a Nation: because the state or flourishing condition of a Nation, saith Solomon, is preserved and prolonged by Him.

So that according to the judgement of Solomon, (that is) according to the judgement of the wisest Statesman that ever was, or will be in the world. In order to the prolonging of a State, there must,

1. Be one Sovereign Prince.

2. That Sovereign Prince must be a man of understanding and knowledge.

And then 3^{ly} He must so make use of that understanding and knowledge, as that his own and his peoples happiness may be procured, and preserved, and prolonged by him.

And first, in order to the procuring and prolonging the happiness of a Nation, it must have one Sovereign Prince (that is) the Government of it must be Monarchical: And of this there needs little more to be said for the proof of it, then what hath been said already for proof of my former conclusion, and what we our selves have felt already by the late tryal we have made of all other formes of Government; together with the uneasiness we found under them, and the miseries we have drawn upon our selves by them; from whence we may undoubtingly conclude, that at least, for us of this Nation, there is no other form of Government but Monarchy, under which we ever were, or ever can be happy.

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Whether all other forms of Government be Always, and Absolutely Unlawful, I will not take upon me to determine; *Stent aut cadant Domino suo*, Let them stand or fall to their own master: But as Christ (when he was ask'd, whether it were lawful for a man to put away his wife) answer'd, *A principio non fuit sic*; so may I say of all other forms of Government except Monarchy, *A Principio non fuit sic*, from the beginning there was no such Government: For as God made man upright at first, because he made him after his own Image; so he made the Government of mankind upright at first also, because he made it after the Image of his own Government; which surely is Monarchical. And no doubt it was Gods intention, it should always continue to be so; because, as we find no example of any other Government of his approving, so we finde no rule of direction for any other Government; nor no precept of subjection to any other Government, of his prescribing: Those we are commanded to submit to by Gods word, being either, *οἱ βασιλεῖς, ὡς ὑπερέχοντες*, Kings as Supream; or *οἱ πεμπόμενοι ἀπὸ τῶν βασιλέων*, such as are sent and set over us by Kings, as is evident from the whole Book of God in general, and from 1 Pet. 2. v. 13, 14. in particular.

And indeed till the world was above 3000. years old, there was no other Government in it but Monarchy only. For in Homers time all Greece had Kings, and they were the Gracians from whom the

αἱ Ἀριστοκρατία and the αἱ Πολιτεία, *Aristocracy and Democracy* had their beginning. For the *Greeks* being men of subtle wits and unquiet spirits, finding *Monarchy* to be a curb to their Ambition, they devised such forms of Government, wherein the *Sovereignty* being not Confin'd unto *one*, but Shar'd amongst *many*, Every man might hope to have his turn and his part in it : From the *Grecians* by their Colonies were these *Heresies* and *Innovations* in Government derived to some few other Nations; but as they spread not farr, so they continued not long; for at the coming of *Christ* there was nothing but *Monarchy* in the World ; so that *Monarchy* as it was Instituted by God at the *Creation*, so it seems to be restored by *Christ* at the *Redemption* of Mankind, and to be recommended both by the *Father* and the *Son* as the *best* and *only* form of Government for all Nations. And indeed *nature* it self doth seem to recommend it, and that not onely because every *Species* of all *Creatures* whatsoever seems to have a subordination to *some one* of the *same kind* ; but likewise because amongst *men* also, those that have no other Rule but the *light* of *nature* to live by, I mean, those of *America*, and other lately discovered Nations, as there be *none* of them without *some* Government, so *none* of them have *any other* form of Government, but *Monarchy*.

Now as *Monarchy* is more *natural* and more according to *Divine Institution*, and consequently a *better*

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form of government then *any other*; so of *Monarchies*, that which is by *Succession* is much *more natural* and much *more* according to *Divine Institution*, then *any other* kind of *Monarchy*. I mean, then that which either is by *Usurpation*, or by *Election*.

And first it is *better* then *Monarchy* by *Usurpation*; for as *no man* can take to himself the *honour* or *office* of a *Priest*; so much less can any man take to himself the *honour* or *office* of a *King*; but he must have it from *God himself*, either by *Gods own Immediate designation*, as *Moses* and the *Judges* had (for the *Judges* were *Kings*) and as *Saul* and *David* had; or by *Gods Ordinary way of Dispensation*, which was by *succession* of *Children* unto their *Fathers*: According unto which *Method*, as *Families* grew into *Nations*, so *Paternal government* grew into *Regal*, and consequently an *Usurper*, as he hath no *claim* to *Divine Institution*, so he hath no *title* to *Divine benediction* or *protection*. And besides, because what is *Gotten* by the *sword*, must be *Maintained* by the *sword*, an *Usurper* must be a *Tyrant*, whether he will, or no. Lastly, a *Monarchy* by *Usurpation* is *Res sine titulo*, a *Possession* without a *Title*; which seldom lasts *Long*, or ends *Well*, for he that takes the *sword* shall perish by the *sword*, saith our *Saviour*. Mat. 26. 52.

Again, as *Monarchy* by *Usurpation* is *Res sine titulo*, so *Monarchy* by *Election* is *titulus sine re*, a *Title* without the *Thing*; for *Elective Kings* are but *Conditional Kings*; and *Conditional Kings* are no *Kings*.

Kings. Besides, a *King* is to have the *Power of Life and Death*, which none, that have it not themselves, can give unto Him; And therefore, how He that is *Elected* by those that have not the power of Life and Death, comes to have the power of life and death, and consequently how he comes to be a *King*, is, as I conceive, not easie to imagine. But supposing an *Elective King*, to be indeed a *King*; yet considering first, the Dangers and Inconveniencies of *Inter-regnum's* or *Cessations* of Government betwixt the *Death* of one King and the *Election* of another; Secondly, the *Factionness* and *partiality* of the *Electors*, together with the *envie* and *emulation* of the *Competitors*; Thirdly, the *necessity* of Him that is chosen, to gratifie those that Chose him, with the *prejudice* of those that were against him; And lastly, considering that every *Elective King* hath a *Particular Interest* of his own; divided from that of the *Publick*, and consequently, that it is more then probable, that he will have more respect to the *interest* of his *Family*, wherein he is to be Succeeded by his Children, then to that of the *Kingdome*, wherein he may be Succeeded by a Stranger; Considering all these things, I say, we may well conclude, that as *Monarchy is the best form of Government, so successive, hereditary Monarchy is the best form of Monarchy*; because where there is an *undoubted right*, there is no Need of *Tyranny* to support it, as there is in an *Usurpation*; and because, where the Princes and the

Publick Interest is the *same* (as it is in *Hereditary Monarchy*) there is no need of *Defrauding* the *one*, to Provide for the *other*, as there is in *Elective Kingdoms*.

But yet even of *Hereditary Monarchies* one may be more desirable then another, as a *Political* rather then a *Despotical*; for a *Despotical* Monarch governs his Subjects as a *Master* doth his *Servants*, *arbitrarily* according to his *own will* and pleasure, whether it be *Right* or *Wrong*; But a *Political* Monarch governs his Subjects as a *Father* doth his *Children*, by *Equal* and *Just Lawes*, made with their *own consent* to them, The *former* is the Government of the *Turk* and *Muscovite*, the *later* is, or ought to be the Government of *all Christian Kings*; I am sure it is of *Ours*; and therefore *such a kind* of Monarchy as *Ours*, is not onely the most *just* and *reasonable*, but the most *plausible* and *popular* Government of *all others*. Especially, if the *Supream Governour* be so *Qualified*, as he ought to be, and that is (saith *Solomon*) if he be a *man of understanding and knowledge*.

And first, he would have him to be a *Man*; for *Woe unto thee, O Land*, (saith the same *Wiseman*) *when thy King is a child*, Ecclesiastes 10. 1. But *blessed art thou, O Land*, (saith he in the very next words) *when thy King is the son of Nobles*; so that it seems *Solomon* would have his *Prince*, neither to
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be a *Child*, nor an *Upstart*, or a Man *meanely* born; not a *Child*; because even *then* his Authority, though it may be Abused, is to be Obeyed; not an *Upstart* or a man of *mean birth*, because *such* a One being to govern *better* men than *himself*, he thinks there is no way to prevent their Contempt of him, but by making himself by his *Cruelty* to be *feared* by them; And hence it is that *Asperius nihil est humili cum surgit in altum*, Mean persons, when they are mightily Exalted, become Cruel and Insolent, and Imperious in their Own Defence; whereas Those, that are *born great*, need not venture the being hated, for fear of not being Reverenced by their Subjects, who have alwayes an *inbred reverence* to the Royal Blood and Family (if they be not Debauch'd from it); even whilst the Prince is but a *Child*; And much more if he be a Man, and a Man before he is a King; A *man* at his full Growth of Mind as well as of Body, and of Body as well as of Mind; even just *such* an one, as we may imagine *Adam* to have been, when he was newly made Monarch of the *VWorld*; But till a King be a Man, we know not what kind of Man he will be, either for his *Person* or for his *Parts*; whereas when we see him a Man, and *such* a Man as we would wish to be our King, though he had not been *born* to be so, we are very unworthy of him, if we be not very Thankful to God for him. We know, that the Comeliness and Gracefulness

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of a *private* mans person, and much more of a *Princes*, doth exceedingly either excuse the defects, or set off the excellency of his parts, and wonderfully indears him. And whatsoever he does or says unto his people; for, *Gratior est pulchro veniens de corpore virtus*; the same things said or done by a comely or uncomely, by a gracetul or ungraceful person, have very different operations and effects in the minds of men. *Philip de Comines* tells us, that our *Edward* the fourth (who, as he saith, was the goodliest Gentleman that ever he saw) got twice possession of *London* and the *Crown*, by the favour of the people, whom the beauty and excellency of his shape had gain'd unto him: So that it is a great felicity in a *Sovereign Prince*, when it cannot be said of him, as it was of *Galba*, *Galbae ingenium malè habitat*; but rather, that he hath *formam Principe dignam*, a shape worthy of a Prince; such an one as *Saul* had, then whom, (saith the Text) *there was not a goodlier person among all the children of Israel*; as well for the symmetry of his Limbs, as the tallness of his Stature; or such an one as *Absalom* was, in whom (besides his goodly Head of Hair) *from the sole of his foot to the crown of his head* (saith the Text) *there was no blemish*: And no doubt it was by this silent Rhetorick (I mean, the comeliness and gracefulness of his person) as well as by his courteous and fair language, that he stole away the hearts of the people, which though it ill became a Subject, yet

yet nothing can more become a Sovereign Prince, then to have it in his power to Captivate by his Looks and by his Words the hearts of his People at his pleasure, without being at any Charge at all for it.

But if besides *Comeliness* and *Gracefulness* of shape ; *Courtesie* , and *Affability* of Speech and behaviour , together with *Gravity* , and yet *Serenity*, and *Benignity* of Aspect, there be a *Vigorous Manliness* in his Mind, and a promise of *Long Life* in the *Healthfulness* of his Constitution , I know not what is to be wished for more, but that he may have *Mentem sanam in corpore sano*, that the Beauty of his Mind may be answerable to the beauty of his Body ; as it will be, if he be a *man of understanding and knowledge*, or such an one, as *understands* and knows how to make Himself and his People happy.

And *First* , he must be a *man of Understanding*, and then of *Knowledge* : because , if a man have not some Measure of *Understanding* , he is not capable of *Knowledge* ; as we see *Natural fools* and *Madmen* are not. Again, though a man have *understanding* to such a *Degree* , as to make him Capable of the *Knowledge* of many things that are well worth the *Knowing*, yet if he have not *judgement* and *discretion* to make use of that *Knowledge* , or if that *Knowledge* make him never a whit the *wiser*, it were as good for Himself , and the World too,

too, that he *knew nothing* : For, though a man have Read never so many Books, and Seen never so many Countries, and Search'd never so many Languages, and Gone through never so many Arts and Sciences ; yet if he be not *naturally a man of judgement and understanding*, he may be a Fool for *all this* ; nay he may be a much more *incurable Fool*, then he would be otherwise ; because his knowing so much makes him think himself wise, when indeed he is not : and this is *such a Fool*, as Solomon saith, *Though you bray him in a Morter, yet will not his foolishness depart from him*; Prov. 27. 22. which makes good our *English* Proverb, that *the greatest Clerks, are not alwayes the wisest men*; or as it is more sharply express'd in the *Scotch Dialect*, *an ounce of Mother wit is worth a pound of Clergy*.

Again, because there may be a *bad* as well as a *good use* made of a mans natural understanding and of his knowledge too ; therefore if a man have not such an understanding, as to make a right use of his wit and of his knowledge, in order to his Own, and the Publick good, it were better for such a man and the world too, that he had no understanding nor knowledge at all ; for *these* are the men, whose understanding and knowledge the Devil makes use of, as he doth of his own Serpentine subtilty for the disturbing, distracting, and confounding of States and Kingdomes.

domes. But the understanding my Text speaks of, *preserves and prolongs States and Kingdomes*. And therefore by a *man of understanding* in my Text, is meant one that may be truly so called; not in a Natural sense onely, but in a Moral and Theological sense also; One that hath good *Morals*, as well as good *Intellectuals*; one that is not Biased by his own passions, nor swayed by the flattery of others; one that can, and doth conform his will and *affections* unto his *reason*, and his *reason* it self to *Gods will* revealed in his word; as knowing, his *own reason* may deceive him, but *Gods word* rightly understood (which is *Gods Reason*) cannot.

To conclude, by a *man of understanding* in my Text, is meant one that hath an *understanding heart*, as well as an *understanding head*, *Vir cordatus*, as the old Latines called a wise man. And indeed generally through the whole Scripture, *wisdome* is ascribed to the heart, or seated in the heart; thereby implying, that *True wisdome* consisteth rather in *practice* then *speculation*, and in *doing* our Duty, rather then in *knowing* of it; so that a man may be a very wise man in the sense of the world (as all crafty men are) though never so false and wicked, and a very fool in the sense of the Scripture, which calls every good man a *wiseman*, and every *wicked man a fool*, according to that of DAVID, *The fool hath said in his heart there is no God*,
 G Psal.

Pſalm 14. and according to that of *Job*, To fear the Lord, That is wiſdome, and to depart from Evil That is understanding. *Job* 28. 28. And that indeed the understanding a Sovereign Prince ought to have in order to the making himſelf and his people happy; but not excluſively to a good natural understanding, for he muſt have that too; Becauſe otherwiſe, He that is to ſee, with other mens Eyes, and to hear with other mens Ears, and to execute his Commands by other mens hands (as Princes do,) may eaſily, and will frequently be impoſ'd upon, unleſs he be able to Diſcern clearly, and to Judge rightly of Men, as well as Things, and of their Moralls, as well as their Intellectuals: for an *underſtanding Prince* will take heed how he truſts or employs a vitious or an impious perſon in any Charge of importance; becauſe where he ſees neither *Piety* nor *Honeſty*, he can never be ſecure of ſuch a mans *fidelity* any longer, then ſuch a mans *own intereſt* and the *Princes* is the ſame.

Besides, a Prince that hath not a ſound and ſolid Judgement of *his own*, though he have never ſo wiſe a *Counſel*, yet he can never be ſure that he is well adviſed by them. Becauſe the *wiſeſt* and *beſt* men are but *men*, that is, ſuch as may have an Eye to *themſelves*, and their own particular intereſt, more then to the Publick: but the *Kings*, and the Publick intereſt being always the ſame,

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if he be *a man of understanding*, he will easily discern, whether the Counsel, that is given him, be in order to the Publick interest, or no; and accordingly, either admit it, or reject it. And therefore the Question, "Whether it be better for the People to have a weak King and a wise Counsel, or a wise King and a weak Counsel," is very well decided by *Machiavel*, That of the Two, *it is much better to have a wise King, and a weak Counsel*; Though indeed, it be not to be imagined, but that a *wise King* will alwayes have a *wise Counsel*: for if he do not find them so, he will quickly make them so. But that other Question, "Whether a Prince ought to be *Virtuous* and *Religious* indeed, or in appearance onely, is very ill decided, by the same *Machiavel*: as if it were necessary indeed for a Prince to appear *virtuous* and *religious*, but not necessary for him to be so; Whereas no doubt if it be necessary for him to appear *Virtuous* and *Religious*; it must needs be much more necessary for him to be *virtuous* and *Religious*: For whatsoever advantages he may have upon the People by seeming so, the same and more hee may have by being so, besides the blessing of God upon him and his People for his sake: but this *Machiavel* perhaps did either not think of, or not care for.

Besides, I cannot see how a Prince can be said to be *a man of understanding*, if he do not master his

his *passions* by his *reason*, and if he do so he must needs be vertuous in Deed, and not in Appearance onely; Neither do I see, how a Prince, especially a Christian Prince, that believes there is a Providence here, and a Judgement hereafter, can be a *man of understanding*, if he do not seek the Protection, and assistance of the One, and Endeavour to Secure himself from the danger of the Other; and if he do so, he must of necessity be Religious in Deed, and not (as *Machiavel* would have him) onely seem to be so.

But it is *Solomons*, not *Machiavel's* PRINCE we speak of; and therefore he must be a *man of understanding*, not in *Machiavels* sense (which is to be a man of Falshood and Dissimulation) but in *Solomon's* sense, which is to be a man of Virtue and Religion. And then He will be wise for the Present, and wise for the Future, wise for Himself, and wise for his People also.

Especially if he be a man not of *understanding* only, but of *knowledge* also; And indeed if he be a man of Understanding, he will be a man of Knowledge; for he will Understand that his Understanding it self must be perfected by Knowledge. For though the Understanding be Naturally, Morally, and Religiously never so well disposed; yet seeing of it self it is but a meer Capacity, it can inform the Soul of no more, then what it self is inform'd of by the senses, because

because *Nihil est in intellectu, quod non prius fuit in sensu*; this kind of knowledge is neither *Innate*, nor *infus'd*, but *acquir'd*: so that as a man must have a *good understanding* to make him capable of *knowledge*, and to enable him to make a *good use* of that knowledge; so he must have knowledge likewise, to furnish, improve and perfect his understanding. And therefore a SOVERAIGNE PRINCE, especially a great Monarch, who hath many millions of bodies and souls too, under his conduct; as he ought to have a clear, a sound, a solid and a *capacious understanding*; so ought that capacity to be filled, and beautified and adorned with the best, the choicest, the most necessary and most excellent notions, maxims and habits, that humane nature is capable of, or moral industry can attain unto. For seeing no humane capacity is comprehensive enough to excel in *all things*; therefore the most *Excellent Persons* will apply themselves to the knowledge of the most *excellent things*, that is, such as best become them, and such as most concern them. I remember I have read that Philip of Macedon finding his Son Alexander playing skilfully upon the Lute, *Art thou not ashamed my Son* (said he) *to be so skilful a Musician?* Thereby implying, that to lose their precious time in learning *little and low arts* doth not become *Princes*.

The truth is, that all knowledge worthy of a Prince is reducible to these two heads, the Art and Science

Science of governing himself, and the Art and Science of Governing his people.

In order to the governing of himself, he is to consider himself either as he is a *man*, and as he stands in relation to *God* only; or as he is a *Prince*, and stands in relation to *God* and *men* also.

In the *First* of these considerations, he is to divest himself of all his *Majesty*, and to look upon himself as made of the same *Clay*, and of the same *brittle Constitution* that other men are; that he came into the world as other men did, and must go out of the world as other men do; for though *Princes* are called *GODS*, yet they shall dye like men, saith one that was a Prince himself, *Psal. 82. 7.* and though they be accomptable to no Tribunal here, yet they are to be Judged hereafter, and Judged by One, who is no respecter of persons, and from whom no secrets can be hid. And for this reason a Prince is to consider how careful he is to be of *Governing himself*, not according to that Licence, which his Exemption from the penalty of humane Laws may prompt him to, but according to that stricktness which the severity of the Divine justice doth require of him, "*For those that can be punished by none but God, shall be sure to be most severely punished by God, if because they can be punished by none but him, they presume the more to sin against him.*"

And

And therefore the best way for a Sovereigne Prince, who is *not subject* to the Judgement of Men, to secure himself from the Judgement of God, is to *Judge himself*, and to exercise his Kingly authority, First *within* and upon himself.

First, by curbing, Restraining, and Regulating the inordinateness and immoderateness of his *own passions*.

Secondly, by keeping a strict Guard and Watch over his *own Senses*, that his *Eyes* may not look after Vanity, nor his *Ears* hearken unto Flattery.

And Thirdly, by carefully fortifying himself against all *Temptations*; especially such, as are most agreeable unto him, and therefore most likely to Prevail with him. Alwayes remembering, that *Fortior est qui se, quam qui fortissima vincit Mania*, that Conquest is the glory of Princes, and that no Conquest is so glorious as that over a mans own Self; "*For he that hath once master'd himself, will afterwards find nothing too hard for him.*"

But this Consideration is Common to Princes with other men;

And therefore, Secondly, he is to consider himself as he is a Prince, and as he stands in relation to his People and to God too; I mean, as he is Gods *Representative* unto the People, and to Govern the People in Gods stead. Now as in the former Consideration he could not be too humble, so in

in *this* Consideration, he cannot be too Majesticall, nor too careful of keeping up the Dignity of his Quality, nor in exacting *that* Reverence which is due to Gods Vicegerent from the Greatest as well as from the meanest of his Subjects; For *tanti eris aliis, quanti tibi fueris*, is a Truth, which all men in authority, especially *Sovereign Princes*, ought to consider, and to behave themselves *accordingly*; doing nothing *unworthy* of their Greatness, or that may *lessen* them in the Eyes of their People. For there be many things that are not onely excusable, but commendable in private men that are not so in *Princes*. And even of things that are lawfull in themselves, all are not expedient for all persons of all Conditions. And here the Rule is, "That such things that are most agreeable to our Inclination, are to give place to such things as best become our Condition, especially when our condition is such as that many thousands besides our selves are concern'd in it; It is a notable saying that of NEHEMIAH, *Should such a man as I flee?* Nehem. 6. 11. And I wish that all men in Authority, especially *Sovereign Princes*, would have that Reverence unto themselves and to their quality, as when any suggestion from within, or temptation from without, prompts them to the doing of any thing unworthy of them, they would say unto themselves as NEHEMIAH did
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Shall such a man as I, that am the *Representative of God*, and therefore ought to be like God in Greatness, in Goodness, in Justice, in Mercy, in rewarding those that do well, and in punishing those that do evil, shall I do any thing that is either mean, or sinful, or unjust, or cruel, or that may any way dishonour the Person I represent? Again, Shall such a Man as I, that am appointed by God to govern others, shew my self so weak, as not to be able to govern my self, and mine own Passions? *Lastly*, Shall such a Man as I, that am to be an example to all other, carry my self so that others by my example may be the worse Subjects unto God, and consequently the worse Subjects unto my self also? God forbid; For seeing how apt the People are to follow the *example* of their Prince, especially in that which is evil; Princes ought, for their Peoples sake as well as for their own, to be very careful how they behave themselves, especially in publick, where all mens eyes are upon them. But because the People, though they are apt enough to follow the ill, yet they are not so apt to follow the good example of their Princes; it is not enough for a Prince to be a *good Man*, and consequently to give a good example; but he must be a *good Prince*: that is, such a one as knows how to make his Subjects such as they should be, by the severity of his Lawes, if they will not be perswaded to be so by his example. *Eli* we know was a good Man, and so was our HENRY the *sixth*, but neither of them was a

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good Prince, and therefore they were both of them unhappy in themselves, in their Families, and in their Subjects. So that a Prince is not onely to go before his People by way of example, but he is to make them follow him, by countenancing, encouraging, employing, and rewarding those that are vertuous, pious, industrious, and men able and willing to do God and Him service either in the Church or State; as likewise to discountenance, discourage, cashier, and punish such as are vicious, and impious, especially Atheistical and profane persons. who are the Plague-fores of Courts and States, and such as ought to be abhorr'd by all men, especially by Princes; who being *Gods Vice-gerents*, are above all other things to take care of Gods Honour and Worship, and consequently not to suffer those that openly deny him or affront him, to live under their Protection, and much less to receive any countenance or favour at all from them.

By this means, one good Prince will do more good towards a publick Reformation both in Church and State, then never so many or never so good Preachers (without such a Prince) will do, or can do. As appears by the many Reformations that were made in the Kingdom and Church of Judah, whereas none at all were made in the Kingdom and Church of Israel; the reason whereof was, not because there were not as good Preachers, and as great Prophets, but because there were not as good Kings in Israel as there were in Judah: For Israel had its *Elijahs* and *Elishas*,

Elisha's, the greatest of Prophets; but it had not its *HEZEKIAH'S* and *JOSEAH'S*, the most pious of Kings, and they are pious and good Kings that must make a pious and good People, by providing such subordinate Governours under themselves both in Church and State, I mean such *Magistrates* and *Judges* for the one, and such *BISHOPS* and *Ministers* for the other, as may give a good account of the great Trust which by God and the King is committed to their care.

And now when a Sovereign Prince knows how to govern himself both in relation to God and to his People, he will the better know how to govern his People in relation to Himself, and in order to His own and their Happiness.

And this indeed is the knowledge which is Proper and Peculiar to Princes as they are Princes. *Excitant alii spirantia mollius ara, &c.* Let others excel in other Arts; but in *Arte bene imperandi*, in the Art of governing well, (which is *Ars Alexsoterica*, the Mistress of all Arts,) Princes ought to excel all men.

*Tu regere imperio populos Romane memento;
Parcere subjectis, & debellare superbos:
Hæ tibi erunt Artes.*

But no man can excel in any Art that doth not study it, and with intension of mind apply himself to it, by making use of those Means that are Necessary for the acquiring of it, and for the making of himself perfect in it. I remember *Xenophon* in his

Κυριακή observing that all kind of *Cattel* are ordinarily and easily govern'd by those that have the charge of them, without Rebelling against them, or Revolting from them; and yet that *Societies* of men, who are *reasonable* Creatures (and for that Reason one would think much more Governable) are rarely and difficultly kept in order by their Princes seems very much to wonder at it: But then considering likewise, that *Cyrus* (of whom he writ) did govern infinite multitudes of men of several Nations, Languages, and Manners, as easily and quietly as ever any *Herd* of *Cattel* was govern'd by their Herdsman, he concludes it is neither *impossible* nor very *difficult* to do as he did, if *Princes* would study the *Art of Governing*, and apply themselves to it, and were as well *qualified* for it as He was.

So that in order to Governing well, a Prince must *First* be qualified for it, and *Secondly* he must mind it, and make it his business by applying himself to it.

To *Qualifie* him for it, many things are necessary, especially these two: *First*, the *knowledge* of *Humane Nature* in *General*, how it works, and how it is wrought upon; and *Secondly*, the *knowledge* of the particular *Genius* and *Disposition* of the *People* he is to govern.

In order to the former, it is a great felicity when a Prince, before he begins to govern at home, hath seen much of the World abroad, especially those parts of the World with which he is likely to have most to do.

do; when he hath learn'd their Language, observ'd their Manners, by conversing with them in their Camps, and in their Courts, and hath considered their Interests, both as they relate to his own, and to other Nations. This is a great advantage, I say, in order to his future Government, when a Prince happens to have such an Education. And hence it is that both *Homer* and *Virgil* (the one in his *Ulysses*, and the other in his *Aeneas*) meaning to give us the pattern or *Idea* of a perfect Prince, they make them both to be long abroad amongst foreign Nations, before they settle at home; and so was our *HENRY* the seventh, one of our ablest Princes.

Neither is it amiss for a Prince, in order to the felicity of his future Government, to be for a time under a Cloud, and to be Hardned both in his Body and his Mind by suffering Affliction, and thereby to know his Friends from his Enemies, both at home and abroad; an important advantage, which no Prince that never was in Adversity, can have, or make use of. Besides, Princes that are bred up in that School of Affliction, are commonly much more prudent, and patient, and wary, and chasty, and more inclinable to Piety, to Charity, to Clemency, to Modesty, and Moderation in time of Prosperity, and to all other Moral and Religious Vertues, then they would be otherwise. And therefore we see that God thought fit to breed up the man after his own heart in this School of Affliction; and perhaps it was his breeding in this School that made him to be so: However, it is evident,

dent, that even after he was King, God would not admit him to the *Exercise* of his Kingly Power, till he had spent some years under this *Discipline*; which is the very case of our present SOVERAIGN, as well as it was *Dauids*; and therefore I doubt not but God had the same Design in the breeding of them both; namely, to make them as *Glorious afterwards* by their *Actions*, as they had been formerly by their *Sufferings*: Neither do I doubt, but our *David* will do, as that other *David* tells us He did, *He will rule us prudently with all his power.* Psal. 78. 71.

But *Ars longa, vita brevis*; No one Princes own experience is sufficient to make him a Master of this Art: He must take in therefore the experience of former Ages, as well as of his own, and consequently he must spend some time in Books as well as in business; especially in *Histories*, whereby he shall be truly and impartially inform'd, how, and by what means some Princes in all Ages have made themselves happy and glorious, and others have made themselves miserable and infamous: And (considering that ordinarily the same Causes produce the same Effects) a wise Prince will imitate them in his *Actions*, to whom he desires to be most like in his *Fortune* and *Reputation*.

More especially he ought to acquaint himself with the *Histories* of his own Nation, that he may not be a stranger at home, but may know the particular temper and humour of his own People, and how he is to apply himself to them, to make himself honour'd, and obeyed, and beloved by them; carefully observing

ving which of his Predecessors were so, and which of them were not so, and what difference it was in their Actions, which produced that difference in their Subjects Affections, and in their own Fortunes.

But of all other Books, let him especially acquaint himself with the Book of God; which David (though no Prince had less time to spare from Action) made his daily study, nay he studied it night and day, as himself tells us: And good reason had he to do so; for by reading this Book he came to have more understanding then all his Teachers, as he tells us in one place; nay to have more wisdom then all the Ancients, when he was yet Young, as he tells us in another place; and to be wiser then all his Enemies, (not excepting Achitophel himself) as he tells us in a third place.

Psa. 119.9.

Vers. 100

Vers. 98

But though all that is written in Gods Book was written for our Instruction, yet because all of it was not written for the Instruction of Kings, as they are Kings, I wish Kings would find leisure to read so much of it at least, as was written of Kings, or by Kings; I mean the Books of the Kings and Chronicles, wherein they will find the Best Direction they can have in point of Government by way of example; together with the Psalms of David, and the Proverbs of Solomon, wherein they will find the best Instruction that can be given them in order to the same end, by way of Precept and Counsel. Or if this be still too much, that they would but read once a week the *Vatum Davidis*, that *Poem* of David, (as I may so call it) I mean the 101. Psalm, which though it be but a very short one,

yet

yet, as I conceive, what *most concerns a King*, in order to the governing of Himself, his Family, and his Kingdomes, is either expressly or virtually contained in it.

And now when a *lawfull Hereditary Sovereign Prince* is *thus Qualified*, when he is of as Ancient and as Royal an Extraction as any Prince can be (as having all the Royal Bloud of *Europe* concentrated in his Veins) when he is Comely in his Person, Healthfull and Vigorous in his Constitution, Graceful and Obliging in his Behaviour, of a Clear, sound and solid Understanding, Improved by an Extraordinary Education, Seasoned by Affliction, Confirmed and perfected by the Knowledge of Men, Books, and Business; when a Prince, I say, is *thus Qualified*, and withal intends the Work he hath to do, by an actual application of his mind to it, and by a careful and constant prosecution of it, have we not reason to believe that such a Prince is mark'd out by the Divine Providence for some Great and Glorious Work, or other? And what can be a greater, or more glorious Work, then the settling and prolonging the State of a great *Empire*, after it hath been so much, and so long shaken and shatter'd, as *This of ours* hath been? And what more Evident Prognosticks can we have, that *this*, and none but *this* is the Man mark'd out by Heaven for the effecting of this great and glorious work, then those, which the *Star* at his *Birth* did point to, and which we our selves have since seen come to pass with our own Eyes? especially

especially in the *two* most Memorable and most Remarkable Particulars ; I mean, First, His almost *miraculous Preservation* from many and great Dangers, especially in, and after the Battel of Worcester ; And Secondly, His as much if not *more miraculous Restitution* to his *Crown*, after his *second Exile*. The immediate hand of God indeed was visible in *them both* ; but (as I think) more signally and more remarkably in the *latter*, then in the *former* ; For many Princes perhaps have in as wonderful a manner elcaped as great dangers ; but was it ever heard of in the World before, that a King, after having been so long excluded, and after the Government it self of his Kingdome had been so often changed, and after a new generation of men, that knew not *Joseph*, was sprung up in it ; Nay, that even when the most violent men against him, and most irreconcilable men to him were in possession of the Present Power, and were Enacting a final Abjuration of him, that *then*, even *then*, I say, so beyond and above the hopes of his Friends, so contrary to the desires and expectations of his Enemies, and so much to the amazement of the whole World, he should be so solemnly Invited, so magnificently Conducted, so triumphantly Received, and so joyfully and universally Acknowledged and Welcomed by all the Subjects ; And all this, without *blood*, without *blows*, without *bargain*, and without any *obligation* at all to any *Foreign* Prince or State for it ? And is not this as much as if God should have said to us in plain
I terms,

terms, *Behold the Man*; behold your *King*; Behold *Charles the Sufferer*, the Son of *Charles the Martyr*; the Grand-Child of *James the Wise* on the one side, and of *Henry the Great* on the other, and Heir to the several Excellencies of them both: *Behold the Man*, that must build up the Walls of *Jerusalem*, and make up the breaches in *Sion*, by Restoring and Settling whatsoever is yet wanting, either in regard of our Civil concernments, or our Spiritual: *Behold the Man*, that must Cure all our Jealousies, Banish all our Fears, Confirm all our Hopes, and Settle all our Distractions? Lastly, *Behold the Man*, that was Design'd by the Divine Providence, that hath been Preserved by the Divine Power, that is Qualified by the Divine Wisdom, and Brought home again to us by the Divine Goodnesse and Mercy, to settle and prolong the State of the three Kingdomes.

The State, I say; and that *First*, as it signifies the Government it self in the Essential and Legal Frame and Constitution of it; And *Secondly*, as it signifies the *Outward splendour of that Government*, arising from Peace, Plenty, Wealth, Strength, Security, Reputation, and whatsoever other ingredients there are, to make a Nation happy.

But first the State must be settled in the former of these Notions, as it signifies its Ancient Legal and Essential Constitution, before it can be settled in the latter; I mean, in its *outward splendour and prosperity*. All we have suffered under so Many Changes hitherto,

hitherto, hath been to no purpose, if we do not yet believe This Truth, if we are not yet grown so much *wiser* then we were, as to be convinc'd, That our *Old Government*, without any alteration at all in the *Fundamentals* of it, is *best for us*. And by the old Government, I mean the *thing*, as well as the *name* of *Monarchy*; and that in *all* its parts, as well as in *some* of them; You cannot have the Old Government in the *Civil* part of the State, if you have it not in the *Ecclesiastical*; neither can the King be *supreme* in *one*, unlesse he be *supreme* in *both*: For, where there are *two Supremes*, there can be *no Monarchy*. Now we know, that *Monarchy* is from *God*, and therefore we may know, that whatsoever is *Destructive* to *Monarchy*, or *Inconsistent* with *Monarchy*, is *not from God*, because Gods Ordinances cannot destroy or clash one against another. But Thanks be to *God* and the *King* for it, our *Old Government* is already *Restored* in *both* the *parts* of it; and yet it cannot properly be said to be *restored*, until it be *settled*; as it was before; and *settled as it was before*, I am afraid, it is *not yet*, I hope it *will be*; And when our Good Old Government *Civil* and *Ecclesiastical* is once *settled*; then, but not till then, we may expect, that the *Ancient Splendour* and *Honour*, together with the *Peace*, *Prosperity* and *Security* of the *English Nation* will be *Restored* and *Settled* also. And as the *Restoring* and *Settling* of the *latter*, ~~do~~ depend upon the *Restoring* and *Settling* of the *former*; so it is the *preserving* of the *former*,

mer, that must be the *prolonging* of the latter ; for as long as our *Old Government* is *Preserved*, so long and no longer will our *Peace* and *Prosperity* be *Prolonged* ; And therefore let all those that *Desire* and *Hope* for the *continuance* of the one, Endeavour and Pray for the *continuance* of the other,

In the mean time, Blessed be the great and good God, for all those great and good things which he hath *already done* for us. For which of us would have *Believed* a little above a year agoe, that ever he should have lived to have seen *this Day* ? Nay, who is there amongst us, that upon condition he might have *liv'd* to see *this Day*, would not have been content to have *Dy'd* the *next Day* after ? And now we do see it, do we not almost doubt, whether we see it indeed or no ? or do we not seem unto our selves to be like unto those that *Dream* ? May we not say of this so great, so sudden, so wonderfull a *Change* from what we *were* of late, to what we *are now*, as Saint Paul saith of the calling of the *Jews*, that it is like the *Resurrection* from the *Dead* ? Certainly, no Joy on Earth can exceed it, and I do verily believe, that the *Angels* in Heaven have their share in it. For if there be so great Joy in Heaven (as our Saviour tels us there is) at the *Conversion* of any one *Sinner* ; how much greater Joy is it then, that is now there, at the *Conversion* of three so great, so sinfull *Nations* ? Nay, if the Saints above know any thing of what is done here below, either by *Intuition* of
God,

God, or Revelation from God, certainly *that great and blessed Saint, that happy and glorious Martyr, the Father of our present Sovereign*, was never so much Grieved with the Injuries and Indignities that were done unto himself, as he is now well-pleased with this Dayes Solemnity, and with the Due Rights and Honours which are now, with so universal a Chearfulness paid unto his Son. And therefore with *Angels and Archangels, and all the Host of Heaven*, let us Laud and Magnifie the glorious Name of God, and joyn with the Heavenly Quire in that Heavenly Anthem, which was first sung at the Birth of our Saviour, and may most seasonably be sung over again at the Inauguration of our King, *Glory be to God in the highest, on Earth Peace, Good will towards men*. And may this Day be Annually and for ever repeated with the same Joy and Exultation wherewith it is now Celebrated. Let the King have alwayes more and more cause to bless God for his People, and let the People have alwayes more and more cause to bless God for their King; and let the prolonging of dayes to the one, be the prolonging of happiness to the other. And to this End, may he live to see his Subjects, as well as his Children, to the third and fourth Generation. And when he hath settled Gods House, and his own, the Church and the State, and seen them both flourish, and like to continue in a flourishing condition; when he is full of dayes and Honour, and when God hath no more work
for

62 *A SERMON Preached*

for him to do here ; *then*, and *not till then*, may he exchange the *Crown of cares* he is to put on now, for a *Crown of Glory* which he shall wear for ever ; And let all that Love God and the King, their Countrey, and themselves, say, *Amen.*

F I N I S.

Andromana: H. 120 6

OR THE

MERCHANT'S

WIFE.

THE SCENE,

IBERIA.

By J. S.



Deton. 6 LONDON.

Printed for John Bellinger, and are to be sold at his shop in
Clifords-Inn-lane in Fleetstreet, 1682.

Names of the Actors.

E Phorbas, King of Iberia.

Plangus, his Son.

Eubulus,
Anamedes } Three Lords, and Coun-
Rinatus } fellors to the King.

Inophilus, Son to *Rinatus*, and friend
to the Prince.

Zopiro,
Nicetes, } Captains.
Aramnes, }

Artesio, an informing Courtier.

Andromana, a Merchant's wife.

Libacer, her servant.

Messenger.

Captains, and Souldiers.



THE
TRAGEDY
OF
ANDROMANA.

Or, The fatal and deserved End of
Disloyalty and Ambition.

Actus I. Scena I.

Enter Nicetes. Aramnes.

Nic. **I** Have observed it too, but the cause is
As unknown to me as actions done in Countries
Not found out yet.

Ara. Some Wench, my life to a brasse Farthing.

Nic. As like as may be :

We Souldiers are all given that way ; especially
When our blood boils high, and pulses beat
Alarums to *Cap'd's* Battels, We'r apter
To sally on a young flaming Girl,
Then on an Enemy that braves it before our Trenches.

Ara. I ask it not to know his privacies;
For if his freedom doth not acquaint me with them,
Let them be secret still — yet I could wish

A 2

An

ANDROMANA; Or,

An opportunity to tell him, a little circumspection
Would be handsom, and set a gloss upon all.
Times might be chosen of less publick notice :
It looks so poorly in a Prince to be thus careless
Of his own affairs : men do so talk on't—
Here comes *Inophilus*; if any body knows,
It must be he.

Enter Inophilus.

Ino. Your servant, Captains ; saw you the Prince to day ?

Nic. Not we : we hop't to hear of him from you.

Ino. 'Tis strange a man adorn'd with so much
Wisdom, should on the sudden fall off from the
Care of his own fame ! I am his Friend, and so
I know are you; but to speak plainly to you,
He's grown my wonder now, as much as other mens.
I that have found a sweetness in his company
Beyond what ever Lovers dream of in a Mistress,
That as he spoke, methought have smelt the air perfum'd; nor
could have wish't a joy greater then living with him, next those
of Heav'n, and those prefer'd the more, because I knew *Plangus*
would be there.

I say, even I of late am grown out of love with any
thing that's Mortal; since I have found *Plangus* so far beneath,
(I will not say my expectations) but the assurances all good
men had of future gallantry. Hee's melancholly now, and hath
thrown off the spirit which so well became him, and all that
sweetness which bewitcht men's hearts is grown so rugged, so
incompos'd to all commerce, men fear hee'l shortly quarrel
with himself. Nay more, he doth not answer the fondness of his
Father's love with half that Joy he us'd to do.

Ara. 'Tis now about a Week I have observ'd this alteration;
it shakes him like an Ague once in two dayes; but holds him lon-
ger then a fit oth' Gout; They whisper about the Court as if
the King had chid him for it, and now at length found his
thaunts.

Ino. A poor discovery ! Who might not find 'em out that
would be so uncivil : I was about to follow him, but thought
it an ignoble way, beneath the Name of Friendship, and so de-
sisted. About four dayes ago, meeting him ith' long Gallery, I
ask't

The Merchants Wife.

ask't him how he did; taking me by the hand, he wrung it, and after a sigh or two, told me, *Not very well*—But he had business, and so we parted. I saw him not again in twenty hours after; and then I askt him where he had been so long: He told me (as if he was ashamed to deny me such a poor request) I must not know; and when I told him, his often absence was observ'd. Is it, saith he? I cannot help it, but it shall no more be so; and at the last he stole away: Since when I saw him not.

Nic. O this wicked Peace! *Inophilus!* Is there no hopes of Warre?

To lye at home to see our Armour rust;
We could keep the Prince sober and merry too;
If he would but exchange his Court for a Camp.

Ind. The King is old, and dotes upon his Son.
Is loth to venter him to danger:

Yet at this time there is occasion.
The *Argives* have refus'd to pay their tribute, and are for certain preparing for Invasion: Some say they have got into *Iberia* already.

Ara. Nay then there's hopes:
If we could but find the Prince with a buff Coat again, I should be once more merry.

Exeunt.

SCENE II.

Enter Ephorbus the King, Rinatus, Eubulus, Anamides, three LORDS.

Eph. See the Embassadors entertain'd
With such an evenness, as should be us'd to men
We neither fear nor love; let neither
Too much obsequiousness teach them insolency,
Nor any ill usage brand us with incivility:
Stay you *Rinatus*. he sighs. *Exeunt Eub. Anam.*

—Open thy bosom and receive torrents of sorrow,
That lie like rocks of lead upon my soul;
Honest *Rinatus*; experience bids me trust thee
With a mighty secret. Thou canst not choose

But

ANDROMANA; Or,

An opportunity to tell him, a little circumspection
Would be handſom, and ſet a gloſs upon all.
Times might be choſen of leſs publick notice :
It looks ſo poorly in a Prince to be thus careleſs
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Beyond what ever Lovers dream of in a Miſtris,
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—Open thy bosom and receive torrents of sorrow,

That lie like rocks of lead upon my soul;

Honest *Rinatus*; experience bids me trust thee

With a mighty secret. Thou canst not choose

But

ANDROMANA; Or,

But know, my son of late is much retired.
I do not like that youth should be thus melancholy;
Let them enjoy themselves, for age will come,
Whose impotency will deny all pleasures.
I do believe he loves me. Hah!

Rin. Yes, doubtless, better then sickmen health,
Or those who are pen'd up in darkness
Love the Sun.

Eph. I speak not as if I thought he did not;
For thou know'st I humour him, afford him
Liberty enough; I never chide him, nor express
The least dislike of any action. Am not I a gentle father?
Me thinks were I a son again, to such a father,
I should not think he liv'd too long. Shouldst thou, *Rinatius*?

Rin. No more doth he, upon my soul:
One command of yours would make him venter upon
Lightning, nay almost make him act a sin,
A thing he fears to name,

Eph. I do believe thee:
But yet, me thinks, should he be grown so impious,
There might be found excuses,
A Crown is a temptation; especially so near one:
'Tis not with Princes as with other Sons; and I am old too;
Hath not my hand the pallsie? Doth a Crown become gray
hairs?

To be a King might make some men forswear all conscience.
But I know *Plangus* hath far nobler thoughts;
And yet an Empire might excuse a Parricide.

Rin. Sir! sure you are a stranger to your son;
For give me leave to say, your fears are vain:
So great a virtue as the Princes,
Cannot anticipate his hopes by any sin:
Honour and duty have been acquainted with him now too long
To be divorc'd. Some Sycophants there are
(Such creatures still will haunt the Court) I know
Love not the Prince, because he loves not them.
Sir, shut your ears to them, they will betray you to your ruine.
Jealousy's a disease should be below a King,

The Merchants Wife.

As that which seizeth on the basest spirits;
Oh shut it from your soul,
One may read in story
What dire effects the fury hath brought forth:
Kings make away their onely sons, and Princes their fa-
thers,

And when they have done, they may despair at leisure.

Eph. I do not think *Plangus* hath plots, or on my Crown,
Or me; he was virtuous alwaies, and is still, I hope:
But why is he so much from Court then, and alone too?
I do but ask the question.

Rin. It can be no design, believe me, Sir;
For Crowns are won by other courses.
Aspirers must grow popular, be hedg'd about
With their Confederates; then would he flatter you,
Be jolly still, as if no melancholy thought were in him.
A guilty conscience would then teach him policy,
And he would seek to take suspicion from all his carriages;
Innocence makes him careless now.

Eph. Thou hast almost resolv'd me;
The tempest in my soul is almost laid,
And wants but time to calm it.
Youth hath its whimsies; nor are we
To examine all their paths too strictly,
We went awry our selves when we were young.

Rin. Sir!

Eph. Thou maist be gone, *Rinatus*,
Exit. Rinat.

SCENE

ANDROMANA; Or,

SCÆN. III.

EPHORBAS, SOLUS.

---The blessing of an honest servant!

This *Rinatus* is truer unto me:

He loves the King as well as I *Ephorbas*;

And may I live but to reward him;

For hee's too honest for a Court!

Enter *Artesio*.

How now *Artesio*? thy looks speak strong amazement;

I am with child to hear the news: Prethee be quick in the delivery.

Art. The Prince an't please your Majesty---

Eph. What of him *Artesio*?

Art. I have observ'd is much retir'd of late.

Eph. So have I too; this is no News.

Art. And I can whisper in your ear the cause.

'Twas Chance, no Policy of mine, betrayed his privacies:

Ill Offices are not the Engines I desire to rise by;

Only love to the young Prince makes me reveal them.

Eph. Nay, nay, without apology;

If it were Treason, it should not go down the sooner

For all the guilded preparation.

Nor am I of so Feminine a humour, as

To mistrust affection delivered bluntly:

Plain meaning, should be plainly told;

Bad Wares may have false lights, good can abide the day.

Art. But I know

The nature of my Office;

Though Kings still hug suspicion in their bosoms,

They hate the causers; Love to hear secrets too,

Yet the Revealers still fare the worse,

Being either thought guilty of ends or weakness.

And so esteem'd by those they tell them to,

Either unfit or dangerous to be trusted,

Perhaps, Sir, when the Prince and you are friends again,

You'l

The Merchants Wife.

You'll tell me, That had my love been real,
I should have whispered the Princes errors to himself---

Eph. Without a syllable of Prologue more---
Or I shall verifie your fears.

Art. In this brave City (take it as brief as may be)
There lives a Beauty fit to command
Them that command the World,
And might be *Alexanders* Mistris, were he yet alive,
And had added Empires as large as his desires :
She's but a private Merchant's Wife;
Yet the Prince is so far gravel'd in her affection,
I fear.----

Eph. Then there is hopes I may recall him:
Love is a childish evil, though the effects are dangerous,
A Princes Errors
Grown publick, will be scandalous.
Poor boy! perhaps the jealous Husband may commit a murder,
I would not have him cut off so young:
Love should be Princes recreation, not their business.
What Physick must we give him for his cure?

Art. I dare not counsel you;
But in my poor judgement
Some gentle Fatherly perswasions will work upon
So good a nature.

Eph. Could'st thou but possibly effect
How I might take him napping?

Art. That is beyond my skill :
But I can shew you the House, and time
He walks from hence in, which will be
About an hour hence; for then her Husband
Comes home from the *Ryalto*.

Eph. Time will not tarry for a King; let's go.

Exiunt.

D

SCÆN.

ANDROMANA; Or,

SCÆN. IV.

INOPHILUS.

Ino. What is become of this young Prince? Or where
Doth he bestow himself? Doth he walk invisible?
Where have I been to look him?
The Horses are in the Stables,
His Page and I at home too, that us'd to be as inseperable Com-
panions.

Enter Nicetus, Aramnes.

Ram. Well met Gentlemen, where is the Hermit *Plangus*?

Nic. We cannot tell, nor have we been to seek him.
If at the Court, we should hear presently; if not,
We might be too officious in his search,
And our enquiry might make his absence but so much the more
Notorious; and I'me confident he's well:
His virtue guards him still from all Mischances.

Ino. Though his company's the dearest thing I love;
Yet for his good I could digest his absence,
But that I doubt a mighty mischief might spring
From this small Grain of indiscretion.
The King is old, and there are Knaves about the Court
That (if he knew it not) would tell him so:
And men conscious to themselves of a defiance,
Are still most jealous of a growing worth.
Perhaps a thinking Father (for plodding is old age's sickness)
May take notice of his Son's retirement, and misconstrue it so:
Nothing is impossible---
Heaven send it otherwise.

Ara. This care becomes you Sir; but I dare swear 'tis need-
less: The King is but an ill dissembler; and had he but the least
thought of such a thing, hee'd hide it less then the Sun conceals
his brightness: Besides, a man as great *Euphorbus* is, whose rule
of living hath been directed by the Line of Virtue, cannot mi-
strust that Vice in his own Son, of which himself was never
guilty:

The Merchants Wife.

guilty : Had's younger years been tainted with inordinate desires, or had his Crown been the effect of some audacious crime; perhaps his guilty Conscience might have mistrusted; but 'tis impossible where there is no guilt, to fear a punishment.

Ino. You speak my hopes :

But this for certain, Gentlemen,
The King who was admired for his matchless sleeping,
Whose night no noise disturb'd, and it was difficult
To wake before his hour, sleeps but unquietly of late,
Will start at Mid-night, and cry *Plangus*:
Is greedy after News, and walks unevenly,
And sometimes on the sudden looks behind him; and when
One speaks to him, scarcely marks one syllable.
Surely the mind of some distemper shakes
His soul into this looseness.

Enter Messenger.

Mess. My Lord, the Prince desires
To meet you half an hour hence i'th' Gallery.

Ino. Me ?

Mess. Yes my Lord.

Ino. I shall. Your Servant, Captain.

All. Yours, my Lord,

[*Exeunt at several
Doors.*]

SCENE V.

PLANGUS, ANDROMANA.

Pl. It cannot be so late.

An. Believ'r, the Sun is set, my Dear;
And Candles have usurp'd the Office of the day.

Pl. Indeed methinks a certain mist
Like darkness, hangs on my eye-lids.
But too great lustre may undo the sight :
A man may stare so long upon the Sun, that he
May look his eyes out; and certainly 'tis so with me;
I have so greedily swallow'd thy light,
That I have spoyl'd my own.

ANDROMANA ; Or,

An. Why shouldst thou tempt me to my ruine thus,
As if thy presence were lets welcome to me,
Then day to one, who tis so long ago
He saw the Sun hath forgot what light is.
Love of thy presence makes me wish this absence,
Phœbus himself must suffer an Eclipse,
And Clouds are still foyles to the brightest splendor:
Some short departure will (like a river stop't)
Make the current of our pleasures run
The higher at our next Meeting

Pl. Alas my Dearest !

Tell those so, that know not what it is to part from Blessing;
Bid not him surfeit to taste health's sweetness,
That knows what 'tis to groan under a Disease.

An. Then let us stand and out-face danger,
Since you will have it so; despise report,
And contemn scandals into nothing,
Which vanish with the breath that utters 'um;
Love is above these vanities.

Should the innocent thing my Husband take thee here,
He could not spight me but by growing jealous;
And Jealousies black effect would be a cloyster
Perhaps to kill me too : But that's impossible,
I cannot dye so long as *Plangus* loves me:
Yet say this piece of Earth should play the Coward,
And fall at some unlucky stroake,
Love would transport my better half
To its Center, *Plangus* heart, and I should live in him.
But Sir, you have a Fame to loose, which should be
A Princes onely care and darling,
Which should have an eternity beyond his life :

If he should take that from you, I should be kill'd indeed:

Pl. Why dost thou use these Arguments to bid me go,
Yet chain me to thy tongue, while the Angel-like
Musick of thy voice entring my thirsty ears,
Charms up my sears to immobility.

Tis more impossible for me to leave thee,

Then

Then for this carcass to quait away its grave-stone,
When it lyes destitute of a soul to informe it.
Marriners might with farre greater ease
Hear whole shoales of Syrens singing,
And not leap out to their destruction;
Then I forsake so dangerous a sweetnesse.

An. r. I will be dumb then.

Pla. I will be deaf first. I've thought a way now,
I'll run from hence and leave my soul behinde me:
It shall be so: and yet it shall not neither;
What shall a husband banish a Prince his house for fear?
A husband? 'tis but an aery title,
I will command there shall be no such thing,
And then *Andromana* is mine, or his, or any man's
Shee will her self. These Ceremonies
Fetter the world, and I was born to free it.
Shall man, that noble creature, be afraid of words,
Things himself made?
Shall sounds, a thing of seven small letters, give
Check to a Princes will?

An. Did you not promise me, dear Sir?
Have you not sworn too, you would not stay beyond the time?
Have Oaths no more validity with Princes?
Let me not think so.

Pla. Come, I will goe, thou shall not ask in vain.
But let us kisse at parting, it may be our last perhaps,
----- I cannot now move one foot, though all the Furies
Should whip me forward with their snakes.
Woman thou stol'st my heart, just now thou stol'st it.
A cannon bullet might have kiss't my lips
And lef't me as much life. *The King having listned
comes in softly.*
----- Are we betrayd?

What art, Speak, or resolve to dye.

K. A well-wisher of the Princes.

Pl. The King? -- it cannot be! *He starts.*

K. Though thou hast thrown all nature off,
I cannot wha's my duty.
Ungratious boy, had't been the off-spring of a sinfull bed,

Thou

ANDROMANA, Or,

Thou might'st have claym'd Adultery as inheritance,
Lust would have been thy kinsman, and what enormity
Thy looser life could have been guilty of,
Had found excuse in an unnatural conception,
Prethee hereafter seek another father:
Ephorbas cannot call him son that makes lust his diety.
Had I but knowne. ----- (but we are hoodwink'd
To all misfances) I should have had a son,
That would make it his study, to embrace corruption,
And take delight in unlawfull sheetes,
I would have hugg'd a Monster in mine arms
Before thy mother ----- good Oheavens!
What will this world come to at last!
When Princes that should be the patters of all virtue
Lead up the dance to vice.
What shall we call our owne, when our owne wives
Banish their faith, and prove false to us.
Have I with so much care promis'd my self
So pleasing a Spring of comfort? and are all
Those blossoms imp't, and buds burnt up by the fire
Of lust and sin! -----
Have I thus long labored against
The billowes, that did oppose my growing hopes?
And must I perish in the havens mouth?
No gulfes but this to bedevour'd in?
Could not you th's inclinatio.n, find out
Another rock to split it selfe upon?
Had'st thou hugg'd drunkenness, the wit or mirth
Of company might have excus'd it.
Prodigality had beene a sin
A Prince might have beene proud in, compar'd to this.
Or had thy greener years incited the to treason
And attempt a doubting father's crown
It had beene a noble vece.
Ambition runs through the veines of princes,
It brings forth acts great as themselves and it.
Spurs on to honour, and resolves great things.
But this, this Leachery is such a thing

The Merchants Wife.

Sin is to brave a name for't,
A prince; I might say my son
(But let that passe) and dare to show
Himself to nought but darknesse, & black chambers
Whose motions like some planet
Are all excentrick, not two houres together
In his owne sphere, the court.

But I am came to talke thus, Be gone with as much speed
As a coward would auoyd his death.

And never more presume to looke upon this woman, this whore.
Thou lofest both thy eyes and me else.

*Plangus is going
on, but comes
again.*

Pl. Sir, the reverence that I ow my father,
And the injury I have done this Gentlewoman
Had charmed me up to silence. but I must
Speak something for her honour :

When I have done, command me to the Altar,
Whilst (I confesse) you tainted me with sin,
I did applaud you and condemn my selfe;
It look't like a fathers care.-----But when
You us'd that tearm of whore to her that stands there,
I would have given ten thousand Kingdomes
You had had no more relation to me,

Then hath the *Northerne* to the *Southerne* pole.
I should have flown to my revenge swifter then lightning,
But I forbear, and pray imagine not what I had done.

K. Upon my life shee is very handsome. *aside.*

Pl. To be a whore is more unknowne to her
Then what is done in the *Antipodes* ;
She is so pure she cannot think a sin
Nor ever heard the Name to understand it.

K. No doubt these private meetings
Were to read her moral lectures, and teach her
Chastity.

Pl. Nay, give me leave Sir,
I Do not say my addresses have been all so virtuous,
For whatsoever base desires a flaming beauty
Could kindle in a heart, were all alive in me;
And prompted me to seek some ease by quenching :

Burnings.

ANDROMANA, Or,

Burnings hotter then *Ætna*.

Imagine but a man that had drunk *Mercury*,
And had a fire within his Bones;
Whose blood was hotter then the melted Ore,
If he should wish for drink, nay steal it too,
Could you condemn him?

Ep. Marry'd do they say?

Pl. I Did endure a heat

Seas could not cool. It would have kill'd a Salamander.
Then taught both impudence and wit:
I singled out my foe, used all the arts
That love could thinke upon, and in the end
Found a molt absolute repulse.

K. Well, *Plangus*, youth excuses, the first fault,
But a relapse exceeds all pardon.

Ex. King. Pl.

SCÆNA. VI.

Manet ANDROMANA.

An. Curst be old age, and he that first number'd fourscore:
What Devil has betray'd us both to a doating fool?
Did I but now promise my selfe what hopes
Ambitious thoughts could reach; and shall I sink
Down to my first foundation without the pleasure of
A Tasted greatnesse. Death and disgrace,
I Dare provoke the utmost of your malice.
After the sweetnesse of some sharp revenge.

Libacer. Madam, my Master.

Enter servant in haste.

An. You may both hang together.

Lib. Why this it is, if a man should kill his father
For you, he should be thus rewarded, as soon as
Your turns served, I may be hang'd that did it.

An. Since he is dead; How was it done?

Lib. VVhy nothing; onely as he was taking water at the
Ryalto, his foot slipt a little, and he came tumbling in the Sea;
whence he was taken up, but not alive.

An.

The Merchants Wife.

An. Heav'n prospers not these courtes,
I see it plainly, let them be acted with as much closeness,
Or to what end soever, they never thrive. *Libacer,*
We are undone, undone; the King hath found
His Son here, and I have lost him to eternity.

Lib. You women are the shallowest creatures,
You never look beyond the present.

Rome was not built in one day, *Madam*;

Greatness is never sweet that comes too easily.

Should *Plangus* be a Fool now, and obey his Father :

'Pox o' this vertue, it spoils most men living.

We have hopes yet, Revenge is something,

And if my old Trade fail not,

Princes are mortal as well as other men;

Yet my soul inspires me with half a confidence

That *Leon* hath not dy'd in vain.

I use to see as far into a mischief as another :

I'll go to him, and if I bring him not within this half hour,

As hot and eager on the scent as e're he was,

Take me and hang me at my coming home.

Lib. Madam, here is

a Messenger from Court.

*As he is going out
he meets Artelio.*

An. If from thence, I may be bold to ask,
How *Plangus* the noblest Prince alive doth ?

Art. Madam, as well as Souldiers can

That are sick for honour, I suppose by this time

H'ath left the Court, and is gone in quest for glory,

Which he intends to ravish from young *Argoe's* brow,

The valiant Leader of the *Argive's* Army.

An. I'm confident then Sir, your business is not to me,

If any body else hath sent you; Sir, be pleas'd to spare the message,

And tell them, I neither have learnt the trick

Oth' Court, nor yet intend it; I want no new Gowns,

And have heard men forswear themselves

In better language; and to better purpose

Then gaining of a Lady's honour.

Art. Madam, My business is from the King,

Who doth intreat you would be pleas'd to bless the Court,

C

This

ANDROMANA, Or,

This afternoon with your fair presence,
And bring an answer, I must not stay for one.

Exit Art.

An. Now we do see an end of all our mischiefs;
The Prince is gone from Court, and the King hath sent for us;
Doth not the name strike terror to thy curdling blood.

Lib. No by my troth not at all, as far as I see
You're better then you were. He lay my life the old man
Would turn Gamester:

Take my counsel, play deep
Or not at all: Not an Ace under a Kingdome.

Your Grace I hope will remember your poor friends.

An. If I do finde any such thing,
Let me alone to melt his Ice,
Go get me mourning with all hast.
Let froward Fortune do her worst, I shall
Create my greatness, or attempting fall:
And when I fall I will deserve my ruine.

Exit Lib.

Exit.

ACT II.

SCENA I.

Plangus, Nicetes, Arammes.

Ni. **V**Hat Sir. And are you Melancholy (on us?)
When fate hath shour'd a happiness so unexpected
This ugly sneaking peace is the Souldiers rock,
He splits his fortunes on. Bawdry's a vertue to't.
P---o' these Beaver-hats they make ones head ake
Worse then a Cap of steel, and bear not off a knock.
The tenth part so well.

Pl. You're mad for fighting, Gentlemen,
And we shall have enough of it.
The *Argives* fifty thousand strong,
Have like a whirlwind born down all before 'um;
And I with 13000. that remain
Yet undisbanded of the last expedition,
Have command to fight that multitude

Of

The Merchants Wife.

Of old tough Souldiers : while ours
In a month or two won't have pickt up that valour
That in this idle time hath slip't from 'um;
They have forgot what noise a Musket makes,
And start if they but hear a Drum ;
Are these fellows either enow or fit,
On whom a Kingdome's safety should be built :
Indeed were they to encounter some Mistrefs,
Or storm a Brothel-house , perhaps they'd venture ;
But for my part, I yeeld; nor will I oppose my Father :
If he sees good we perish, I am already sacrific'd ;
Yet our enemies shall dearly purchase
Their Victory.

Pray look to your charge, *Nicetes*, and you
Aramnes with all care and speed, and when you come
Into the field, then let me see this countenance,
That frowning smile, and I shall like it.
I love a man runs laughing upon death ;
But we lose time in talk.

Ex. Nic. Aram.
Enter Inophilus.

SCENA 2.

Ino. Your servant Captains. Sir, pray a word with you.

Pl. Prethee be short, *Inophilus*, thou knowst my business :

Ino. Sir, I am mad to see your tameness :

A man bound up by Magick is not so still as you,
Nothing was ever precipitated thus,
And yet refus'd to see its ruine.

Pl. Thou art tedious, I shal not tarry.

Ino. You are made General. *Pl.* I know it :

Ino. Against the *Arg'ves*. *Pl.* So.

Ino. With 13000 men, no more Sir.

Pl. I am glad on't, the honour is the greater :

Ino. The danger is the greater; You will be kill'd sir,
And lose your Army.

Pl. Is this all, I care not.

Ino. But so do I, and so do all your friends.

ANDROMANA; Or,

I smell a Rat sir, there's juggling in this business,
I am as confident of it as I am alive.

The King might within this twenty four hours
Have had peace on fair conditions. (*Pl.* But dishonourable)

In. And would not. On a sudden uleth the Ambassadors scurvily
And provokes the *Argives*, yet himself in no posture
Of defence. *Pl.* But----

Ino. Pray give me leave sir,
After this you are on a sudden created General,
And packt away with a crowd of unhewn fellows,
Whose courage hangs as loose about them
As a sluts petticoats. Sir, he had other spirits
In the Court created for such perils;
Excuse me, I know you fear not to meet destruction,
But where men are sure to perish,
* I were well the persons were of less concernment.
He might have let you stay'd till you had gather'd
An Army fit for your Command, and sent
Some petty things upon this expedition,
Whose loss would have been nothing, and of whom
It might have been recorded in our story
As an honour, that they dyed Monuments
Of the Kings folly. But let that pass;
You'll say perhaps, you only have a spirit
Fit for such undertakings ---- I wish you had not,
Your want then would not be half so grievous.
But heres the prodigy, you must fight them presently.
Come, 'tis a project put into the Kings head
By some who have a plot on you and him.

Pl. It may be so, *Inophilus*, and I beleeve
All this is true you tell me, and it might startle
A man were less resolv'd then I.
But danger and I have been too long acquainted
To shun a meeting now; I am engag'd,
And cannot any wayes come off with reputation.
Hadst told me this before, perhaps I might have thought on't:
And yet I should not neither.

If the King thinks I am grown dangerous,

The Merchants Wife.

'Tis all one to me which way he takes me from his fears,
He could not do it handsomer then thus ;
It makes less noise now.---

But come, I must not fear such things, *Inophilus* :

The King hath more vertue and honour then

To do these actions, fit only for guilty souls ;

Nor must I fear when my *Inophilus* fights by me.

Ino. Troth Sir, for all your complement,

If you have no valour but what owes it self to my company,

Your'e like to make cold breakfast of your enemies :

I have other business then to throw away

My life, when there is so much odds against it :

Ile stay at home, and pray for you, that's all Sir.

Pl. How! wilt not go then, *Inophilus*?

Ino. The time hath been

I thought it better sport

To baffle through a bristly grove of Pikes.

When I have courted rugged danger with

Hotter desires then handsome faces,

And thought no women half so beautiful

As bloody gaping wounds :

But sir, to go and cast away my self now,

Would not be gallant, nor an action worth my envy :

'Tis weakness to make those that seek

My ruine, laugh at my folly with jaws stretcht wider

Then the Gulph that swallows us.

I know when honour calls me, and when treason

Counterfeits her voice.

Pl. Well, stay at home and freeze,

And lose all sense of glory in a Mistress arms.

Go perish tamely, drunk with sin and peace,

And mayst thou, since thou darest not dye with them,

Out-live thy noble friends.

Ino. I thank you Sir, but I cannot be angry.

SCENA

ANDROMANA ; Or,

SCÆNA 3.

Nicetes, Aramnes, with some Captains and Souldiers.

Ni. Yonder's the bones oth' Army rally'd up together,
But they look'e rather as if they came home
From being soundly beaten.
Methinks such tatter'd Rogues should never conquer,
Victory would look so scurvily among'um,
They'd so be-dawb her if she wore clean linnen.

Cap. Sir, We wear as sound hearts in these torn breeches
As ere a Courtier of them all.

We are not afraid of spoyling our hands for want
Of gloves, nor need we Almond butter when we go to bed.
And though my Lieutenant is pleas'd to be a little merry,
You shall see us dye as handsomely in these old cloaths
As tho'e wear better, and become our wounds as well,
And perhaps smell as sweet when we are rotten.

Pl. We hope it, Captains and Fellow souldiers,
We are proud of this occasion to try your valours,
You shal go no farther then your Prince doth,
I'll be no bringer up of Rears.

Let not the number of the Foe affright you,
The more they are, the more wil the honour be.
The Lion scorns to prey upon a Hare,
Nor is the blinking Taper fit to try Eagles eyes;
The weight of glory makes our danger light,
When victory comes easily tis half a shame
To conquer.

*Souldiers shout,
and exeunt.*

Ino. Ile stay at home and grieve, that so many
Daring souls should dye on such advantage.

Ino. exit.

SCÆNA 4.

King Solus.

Her husband's dead too : Fates let me dye,
I am too happy to remain long thus

Withou

The Merchants Wife.

Without a ruine great as the height I fell from,
Plangus was my only obstacle, but him I have
Remov'd:

But love commanded,
His presence would have countermanded all attempts,
I need not fear his Magick at this distance.
His looks and actions were one entire enchantment, and
Powerful over a Lady's heart.
I sent for her, but she's not come yet.
Who waits without?

Enter Artesio.

There's a mourning Lady fir
Would speak with the King.
K. Admit her, and be gone.

*Enter to him Andromana
in mourning, with a hood over
her face, which she throws
up when she sees the King.*

SCENA 5.

K. So riseth *Phabus* from the gloomy night,
(While pale-fac't *Dian* maketh hast to bide
Her borrowed glory in some neighbouring cloud,
Envyng the beauty of the new-born day)
When darkness crouds into the other world.
Madam, Why kneel you?

She kneels.

You, at whose name Monarchs themselves might tremble,
And mortals bow with reverence great as they pay to Altars:
Scepters should break in peeces and adore you;
At whose sight the Sun and Moon should blush themselves
To blood and darkness, and falling from their sphere
Brush the audacious world to Atomes, for daring
To behold a lustre so much greater then their own.

An. Sir, give me leave to wonder
What sin I have committed which calling
Down the vengeance of the gods,
Hath made me author of all this blasphemy.
Sir, I beseech your Majesty if you are angry with your creature,
Speak some cruel word and blast me.

Scorn

ANDROMANA; Or,

Scorn me not into the other world,
Where I have fins enow of my own to blash for,
And shall not need to dye his cheeks for other mens offences.

K. Lady, though *Parthian* darts are not so sharp
As are those killing words, yet that breath which
Utters them, is sweeter then the morning dew.
He be dumb, for praises cannot adde, but rather
Diminish *Andromana's* worth.

An. I wonder now no longer at this language,
'Tis such as Kings are bred in;
But I beseech you Sir, if there be ought
You will command your servant, if *Andromana*
Must do or suffer any thing for great *Euphorbas*,
Lay by your self a minute, and remember
A Merchant's wife must hear you,

K. Your husband *Leon's* dead, I hear Lady. *She weeps.*
Nay spare those Pearls, Madam, cast not away
Such treasure upon the memory of one
Who, if the best of men, deserves them not.
Come, come, forget these sorrows Lady,
And wear not mourning weeds before the world's destruction;
Hide not those fair eyes, whose splendor would enrich
Our Court:

Madam, though none there be in Court
Can merit such a beauty, yet I my self
Have taken pains to search a husband for you;
What think you of my self?

An. Great Sir, your care is like your self, all noble,
But suits with me no better
Then *Phaëton's* horses did with *Phaëton*,
Ruin'd the world and him: first, Sir,
You do debase you self to honour her, whose worth
Is less considerable then Lovers oaths:
My husband's ashes are scarce cold yet,
And would your Majesty have me forsake my honour,
And his memory so soon?

I have not payd oblations due to his ashes yet. (*Andromana*,
K. You complement away the worth we know you have

What

The Merchants Wife.

What say you to the Prince?

An. I say he is the the Prince, and great *Ephorbas* son,
He's *Plangus*, and if you think there yet remains
A title that can be either better or greater,
I think him worthy of it.

K. But do'tt think him worthy *Andromana*?

An. O heavens! Is *Jove* worth heaven,
Or doth the Sun deserve to be a light
To all the world, can vertue deserve honour?
Or labour, riches: Can Gods merit Altars?
It might have been a puzling question
To them whose ears have not been blest with *Plangus* worth.
But this 'tis so below him.

K. But say he loves thee:

An. I dare not say so:

For when I think a Prince pretends to such poor things
As I am, I feel an Ice run through my veines,
And my blood cundles into flakes of snow,
And bids me fear him, not with an awe or reverence
But as a spotted sinful thing which is the worse
For being great. 'Tis such a fear as I
Should conceive against an armed ravisher.

K. These things may be expected Lady, I confess
From blood that boyls in flames hot as the Sun
In scorching *Libra*, or sturdy *Heracles*
When he unmayden'd fifty in one night;
But from a man whose years have tam'd those vices,
Whose love is dotage, and not lust,
Who doth adore a handsome vertue, and payes
His vows to't, you should have other hopes.

Plangus is young, a Souldier, and by consequence
Something which youth excuses. But *Ephorbas*
Hath left those toys behinde him when he shook off his youth!

And. Sir, Now my fears are out.

O vertue! are there just powers which men adore,
And throw away their prayers upon,
That lend their eyes to humane actions, or was the name
Of heaven invented to still petty sinners?
Sir, sure I am mistaken

D

You

ANDROMANA; Or,

You are not great *Ephorbas* Sir, whose virtue
Is a Theam of wonder to all neighbour Nations;
Pray help me to him, I would see that Angel;
The Kingdom's honour, and good men's Sanctuary.
But if you are the man, whom I have pray'd for
Oftner then I have slept, pray Sir, belye not
A vertue which I have hitherto admired.

K. I see you are a stranger, Lady (give me leave to say so)
To *Ephorbas*;

But if a Lady of thy melting years
Can love this grayness, I vow my Scepter,
Throne, Kingdome, and my self are thine;
Tha'rt fit to be a Queen.

She starts back.

An. A Queen! Sir, have your subjects angel'd you?
Have they rebell'd, or done some sin that wants a name?
Ile cleave to th'pavement till I have begg'd a vengeance
Great as their crime; but this you mention
Is a punishment, which your subjects must
Study years to curse you for; No sin deserves it.
You would blinde my eyes with throwing gold befor'um,
Or set me up so high on the steep pinnacle
Of honour's Temple, that you would have me not be able
To look down on my own simplicity.
You can create me great, I know Sir, but good you cannot;
You might compel, entice me too perhaps to sin;
But can you allay a gnawing conscience,
Or binde up bleeding reputation:
I did never hear that physick could afford
A remedy for a wounded honour.

Ep. Th'art a Fool, *Andromana*.

You must be mine,
Consider on't.

An. Sir, you may command your vassail,
K: That's kindly said.

And. But --- I humbly take my leave,
Goodness protect you.

SCENA

SCENA 6.

Enter to him, *Rinatus*, *Eubulus*, and *Aramedes*.

Eph. Wait on that Lady forth.

Rin. Would there were not a woman in the world
So we had our Prince again.

Sir, are you mad? or have forgot you are a father?
You have undone us all.

Eph. Why what's the matter?

Rin. O Sir, the Prince.

Eph. He is not dead, *Rinatus*, is he?

Rin. Sir, If he be, 'tis you have murd' red him:
Was it for this you were so jealous tother day?

May my *Inophilus* never pretend to virtue,
He teach him a more thriving art.

Come to the window a little Sir, and hear
How the good people curse you; as cold weather
As it is, some are so hard at it they sweat again.

Eph. Prethee unriddle; hast thou drunk Hemlock
Since I saw thee last?

Rin. I would not be in my wits for any thing i'th world,
My grief would kill me if I were;
He's mad that will speak sense or reason,
Now you have thrown away our Prince thus;
Whose innocence was clearer then his own eyes:
Can you think how you have murdered so much vertue,
And not blush your self to death?

Eph. I think indeed I sent him General against the *Argives*,
But 'twas his own desire.

Rin. 'Twas not his own desire Sir, to have but 13000 men,
Sir was it? Was that Army fit to oppose great *Argo*?
There came a Messenger just now, that saw the Prince
Not sixteen miles from hence (for thither is the Foe marcht)
Draw up his men to engage the enemy.

Eph. For heaven's sake *Rinatus*, post him back again,
Bid him retreat; command my son from me,

ANDROMANA, Or,

Not to go on till greater forces follow him,
If it be possible redeem the error;
I'de give my Kingdom, life, or any thing
It were to do agen.

Rin. I'me glad to see this novv, heaven send it ben't too late.

Eph. Nay stand not prating. *A horn within.*

Rin. Tis from the Army Sir, O heaven I fear; *Enter*

Eph. If from the Army, prether put on better looks. *Mess.*

Mess. Your son, nay more, your dying son,

Commanded me to bring you word,

He dy'd true to his honour, King, and Country-men,

Nor let me stay to see the brightest lamp go out

That ever grac't this orb.

The King faints.

Rin. O heaven, the King! vvhy this is worse Sir

Then the other, let not us lose you both.

Eph. Let me but hear how twas he made his Exit,

And then my glafs is run, I will not live

One minute longer.

Mess. Sir, thus it was----

Tis scarce three hours ago since the brave

Plangus marcht from *Lix* with an Army,

Whose souls were richer then their cloaths by far,

Though their valour had put on all the bravery

That Souldiers ever vvore. The Prince vvwhose presence

Breath'd nev्व fire into these flaming spirits,

Resolv'd to meet the enemy vvith his handful,

And vvith a vvinged speed, fell dovvn to the *Elean* Straights,

Determining there to try it vvith him.

His Souldiers also true sons of War,

Contemning so great odds, vvhen vvictory and their Country

Was to crown the Conquerors, vvherred

Their eager vvallours vvith impatient expectation

of the enemy, vvho vvtrusting to his multitude came on

Wing'd both vvith scorn and anger, to see that paucity

Should dare dispute vvictory against their odds.

Plangus vvho though he saw, yet could not fear

Destraction, and scorn'd to avoid it

Wvhen the King commanded him to meet it,

Mar-

The Merchants Wife.

Marshal'd his Army to the best advantage,
And having given *Zopiro* the left wing,
The body to *Evarnes*, himself chose out the right,
Because he would be opposite to *Argo*.
And keeping a reserve as great as could be hop't for
From so small a company not above five hundred men,
He gave the command of them to *Zenon*,
Who with his fellows took it ill they should be so long idle,
And had not the honour to be thought worthy
To dye with the most forward, and would no question have
Refus'd the charge; but that the smiling Prince
Promis'd them they should have time to dye.
Words here were needless, nor had he time to use them.

Rin. What was *Inophilus* idle all this while?

Mess. I only heard the Prince wish just as
He spur'd his horse against the valiant *Argo*,
He had had fewer by a thousand men
So he had *Inophilus*.

Rin. O trayterous boy!

Mess. The Prince and *Argo* met; and like two mighty Tydes
Encountred.

Here death put on her sable Livery,
And the two Gallants whose valour animated each Army,
Bandyed a long time with equal force,
'Till at last great *Argo* fell; and on a sudden
Multitudes of men accompani'd him, so that
The wing went presently to rout and execution.
Zopiro also, and *Evarnes* having slain
Their opposite leaders, breath death and destruction
To their reeling Foes.

Thus flusht with victory, and blood the *Iberians*,
Revel'd through the flying field 'till there came on
The enemies reserve of twenty thousand men,
Who fresh and lusty, grinded their teeth for anger
At their fellows overthrow, and pouring on
Our weary Souldiers, turn'd the stream of victory.
But the Princes valour, and good fortune soon
Overcame this opposition, and having rallied his broken

Troops,

ANDROMANA; Or,

Troops, went to relieve his friends who had far'd worse;
 When presently he saw *Evareness* who had pil'd up enemies
 About him, as an Obelisk of his own death and victory,
 Fall bleeding at his foot, and having kiss'd it
 With his dying lips, intreated him to save
 Himself for a more happy day, and dyed.
 'Twas not long after the gallant *Zenon*
 (Who had performed that day deeds of eternal fame,
 And with his few spight of opposition, thrice charg'd
 And routed some thousands of the enemy)
 Expir'd; which when the Prince beheld,
 Weeping for anger, he flew among his enemies,
 Sustain'd only by the greatness of his courage,
 For blood and strength had both forsok him;
 He spent that spark of life was left in him,
 In slaughter and revenge, when leaning on his weapons point
 That dropt with blood as fast as he,
 He then conjur'd me with all speed on'y to tell the King.
 I saw him dye worthy of his father, and himself. *A horn without,*
Eph. O heaven! what means these acclamations? *A shout,*
 What do the *Iberians* welcome their bloody *A shout again*
 Conquerors with so much joy.

SCENA. 7.

Enter to them *Plangus, Inophilus, Zepiro, Captains.*

Eph. Oh! Oh!

He faints.

Rin. O cowardly boy, for that base word includes
 All baseness; doth not shame kill thee,
 Or fear chill thy dastard blood to an ice,
 At sight of that most noble injur'd ghost?
 'Tis well, dear *Plangus* (if thy Divinity deserve not
 A more lasting name) that thou art come
 To take revenge on that most traiterous son,
 In's Father's presence, who detests his baseness
 More then thy self can do.---

Pl. Excuse us dear *Renatus*,

That

The Merchants Wife.

That wonder froze us to such a silence,
If when we expected such a welcome
Ashad that *Roman* son whose mother
Dy'd for joy to see him, we found so cold
An entertainment, something made us look't upon
So like an inconvenience, that we could not
But put on some small amazement.

Eph. And do I hear thee speak agen,
And see thee, or only dream a happiness,
Whose reality stars, and my *Genius* deny me?
Or art thou *Plangens* Angel come to rowse
Me from despair.

Pl. Sir, Pray beleere it; and be not backward
In th' entertainment of these Souldiers, if
You esteem it a happiness;
In a word, you are a Conqueror:
And the audacious *Argive* have paid their
Lives as sacrifices to your offended sword.

Eph. A messenger of comfort to a despairing Lover
Is a less acceptable thing, then this thy presence,
If what yon fellow told me were untruth,
Thy welcome sight hath amply made amends
For those tormenting fears he put me to.
But if it were not, let me know what chance redeem'd you.

Pl. If you have hear'd how things then went
When I sent away that Messenger.----

Eph. Yes, I have heard it:

Pl. Then know when death and our own fates
Had sworn our ruine, and wee like some strong wall that
Long resists the iron vomits of the flaming Cannon,
At last shakes it self into a dreadful ruine
To those who throw it down; so had the *Iberians*
With valour great as the cause they fought for
Strove with a noble envy; who should at first
Out-go his fellow in slaughtering the *Argives*;
At last oppres'd with multitude and toyl,
We sunk under the unequal burden;
Then was our emulation chang'd, and who before

Strove

ANDROMANA ; Or,

Strove to out-do each other, now eagerly contended
To run the race of death first.
Sir, here it was I (and many other braver Captains) fell,
Being one wound from head to foot.
O then it was *Inophilus* came in
With about twenty other Gallants, and with what speed
The nimble lightning flies from East to West
Redeem'd this bleeding trunk, which
The insulting *Argives* had encompass't
Blown up with victory and pride;
He with a gallantry like none but great *Inophilus*,
Being bravely backt by his own Souldiers,
Whose actions spoke them more then men,
Had not *Inophilus* been by, redeem'd the honour
Of a bleeding day. And thus were our troops
As little now as their valour great
Enrich'd with victory, blood, and Jewels, of which
The opposite Army wanted no store,
Return'd with the renown of an achievement
As full of glory and honour to the Conquerors
As ruine to the *Argives*,

Ino. My Lidge---

Had this action, and my merit been so great
As our Prince would make it, I then might
Own it, and expect reward.---
But it was so small, so much below my duty,
That I must upon my knees beg pardon
That I came no sooner.

Eph. This is a prodigy beyond what ever yet
Was wrote in story.

Inophilus, we have been too backward
In cherishing thy growing vertue, we will
Hereafter mend it.

And, dear *Rimatus*, be proud of thy brave son,
And let the people honour the remaining Army,
We shall esteem it as a favour done to us;
We have a largess for your valours Captains,
You have not fought in vain.

This

The Merchants Wife.

This day let our Court put on its greatest jollity,
And let none wear a discontented brow;
For where a frown is writ, yvee'l think it reason
To say, that face hath Characters of treason.

Exeunt.

ACT. III.

SCENA 1.

Enter *Plangus* and *Inophilus* talking to him.

Ino. **B**Ut Sir, when you consider she's a woman---
Pl. O dear *Inophilus*!

Let earth and heav'n forget, there are such things;
Or if they ever name them, let it be with a curse
Heavy as are the ills they act, a Mandrakes note
Would ring a better peal of Musick
In my ears, then those two syllables pronounc't agen.

Ino. Pray Sir, put off this humour,
This peevish Pet, and reason tamely; Sir, you
Have lost a Wench, and will you therefore lose
Your self too? Hear me but patiently a word or two.

Pl. Brethee go teach the Gally-slaves that word,
Things that dare own no thought beyond their chains,
And stand in fear of whipping, and wanting bread:
Bid them be tame and patient that fry in Sulphur,
'Tis a word I have forsworn to know the meaning of,
Or if I must, 'tis but to shun it, and hate it more.
Oh! were thy wrongs as great as mine, *Inophilus*,
Or didst thou love me half so well as thou dost *Plangus*,
Thou would'st instill into me the poyson of revenge,
And puff me up with thought of vengeance,
Till I did burst, and like a breaking cloud
Spread a contagion on those have injur'd me!

Ino. Why this were handsome in some Country-fellow,
Whose soul is dirty
As the thing he's mad for;

E

'Twere

ANDROMANA, Or,

'Twere pretty in a Lady that had lost her Dog,
But----

Pl. I know what thou wouldst say,
But for *Plangus*: Oh tis for none but him to be so.
Those that have injur'd me are persons
I once held dearer then my eyes, But how much
Greater was my love, so much the more is the offence;
Wounds from our friends are deepest.
Had any but my father---And yet me thinks
That name should have protected me.
Or was it made only to secure offenders?
My life was his, he gave it me, my honour too
I could have parted with; but 'las my love
Was none of mine, no more then vows made to a Deity,
And not perform'd---- And for that creature,
Who must be lost for ills through which
I must make way to my revenge,
Had she betrayd my honour to any thing
But him that gave me being,
She had made me half amends, in that my way
To vengeance had been open; Now I am spur'd
Forward to revenge by fury, and yet
Held in by the rein of a foolish piety,
That doth no man good but them that use it not:
Tis like the Misers Idoll, it yeelded him no gold
Till he had broke the head off.

Nay, *Inophilus*, one secret more,
And the horror of it blow thee from earth to heaven,
Where there are no such things as women,
Twill turn thy soul the inside outside outward.
I cannot get it out. Prethee what is't *Inophilus*?

Ino. Alas! I know not, Sir.

Pl. Do but imagine the worst of ills
Earth ever groan'd under, a sin nothing but woman,
Nay such a woman as *Andromana* durst think on;
And it is that.

Ino. How revenge transports you!
Princes have lost their Mistresses before,

Nay

The Merchants Wife.

Nay, and to those have not such right to them
As hath *Ephorbas* to what *Plangus* hath;
Who could command her, if not *Ephorbas*.

Pl. But I have ----- Oh *Inophilus* ----- I burst ----

Yet it will out ---- dost thou not see it here

Oh I have known *Andromana* as

*Unbuttons
his doublet.*

Ephorbas did last night. ----

Ino. Why Sir, the sin done by your Father is not yours
If you could not help it. ----

Pl. Why there it is:

Tis that which gnaws me here;

But I swore

By all the gods that she was as innocent

From my unclean embraces, as is

The new fall'n Snow, or Ermines that will meet

Ten deaths before one spot: I made my father think

The thoughts of Angels were less innocent than she.

No it was I betray'd him; his vertue was too great,

Not to have suspected it.

How do I look *Inophilus*.

In. Like some blest man that griev'd for other sins,

And could out of a good nature part with half

His own whiteness to purge the others stains.

Pl. Now thou sooth'st, and like some flattering glass

Presents me to advantage. I am in short,

One born to make *Iberia* unhappy.

Had I as black a face as is my soul,

You'd finde in respect of it *Egyptians* were snow white.

Me thinks I hear heaven tell me I am slow,

And it is time I had begun revenge.

Ephorbas has done him wrong who lov'd him

More then heaven or his happiness, and would

Have run out of the world to have left him free,

What ever he would lay claim to but *Andromana*;

Nay she also had been his, so't could have been without a sin,

But she knew the sin she acted, and yet did it,

And lives free from the stroke of thunder.

ANDROMANA; Or,

Is there such such a thing as heaven, or such a one
As Justice dwells there? and can I ask the question?
O the tameness of a conscience loaded with sin!
Which reasons and talks when it should do.

But I will be reveng'd, and thus I begin, *Inophilus, He draws.*
Be sure when I am dead to meet my ghost,
And do as that instructs thee; 'twill tell all the particulars
Of my revenge, who must dye first, who last, and
What way too; I have my lesson perfect. *He leans the pummel*

Ino. Is this the revenge befits great *Plangus*? *on the ground to*

Pl. Had this been done two dayes ago ---- *fall on it. Inoph.*
Thou durst as well have met the lightning *kicks it by with*
Naked, as have oppos'd my will thus, *his foot.*

Ino. Hear me. *He draws.*

Ask me no questions, nor answer me, --- or if you do,
By heav'n I'll never speak more.
It is revenge you'd have, and tis a great one, a very noble one
To kill your self.

Be confident your greatest foes with nothing more.

When after ages come to hear your story.

What will they say? Just as they did of *Cato*,

He durst not look great *Cesar* in the face;

So *Plangus* was afraid and dyed:

A very pretty story, and much to a man's credit;

For shame, dear *Plangus* (let friendship use that title)

Shew your great soul the world beleeves you're the Master of
(And I dare swear you are) in this action.

Nay rally up your self, and fight it stoutly,

Shake from your minde revenge, and having lay'd

That passion by, put on that vertue

The world admires in you, 'tis now the time to shew it:

The Sun broke from a cloud doubles his light,

And fire the more resisted flames more bright.

Andromana has injur'd you, scorn her therefore,

And shew she had done nothing; I'de not do her the favour

To have one thought for her, or could be troubled

At that she did, --- As for your father, Sir,

Besides the tye of nature, he knows not he hath wrong'd you :
Or

The Merchants Wife.

Or if he doth, tis love that caus'd him; a word that once
Made an excuse with *Plangus* for what offence soever.

Pl. Thou hast wrought upon me,
And I am resolv'd to live a day or two more:
But if I like it not ---
Well, I will go to try to sleep a little --- perhaps that may ---
I'm strangely Melancholy --- prethee lye down by me
Inophilus, I'me safe while in thy company.

Exeunt.

SCÆNA 2.

Enter Plangus as from sleep.

Pl. Lord! how this spirit of revenge still haunts me,
And tempts me with such promis'd opportunity,
And magnifies my injuries!
Sometimes it calls me Coward, and tells me,
Conscience in Princes who are injur'd like my self,
Is but an excuse they finde for that is in truth
Poorness of spirit; or something baser;
It tells me tis a sin to be good when all the world is bad.
It makes me look upon my self, whilst wearing
This garb of vertue, like some old Antiquary,
In cloaths that are out of fashion in *Iberia*.
But I will not yeeld to it, I know it is a greater glory
to a mans self (and he that courts opinion,
Is of a vulgar spirit) to disobey then satisfie
An appetite which I know is sinful.
Good heaven guard me, how am I tempted. *Enter Androm.*
To put on my former temper, but thus
I fling it from me. *Throws away his sword.*

SCÆNA 3.

And. Why how now Prince?
If you part with your darling so easily,
There is small hopes but you have thrown all love behind you.
Pl.

ANDROMANA; Or,

Pl. Heaven, how she's alter'd !

I that once swore, *Jove* from the well-tun'd sphere
Ne're heard such harmony as I did, when she spake;
Me thinks I can now in comparison of her voice
Count Scritch-ow's musick, or the croaking Toad.

And. Who is't you speak of Sir ?

Pl. Tempt me not, *Madam*, with another word, for by heav'n
You know I'm apt being incens'd ---

Wake not those wrongs that bellow louder in my soul
Than wretches in the brazen Bull, or *Jove*
Who speaks in thunder; those wrongs my goodness
Had half lay'd aside. Or if you do,
I have a soul dare what you dare tempt me to.

And. Sir, I must speak though *Jove* forbid me
With a flash of lightning.

You think perhaps Sir, I have forgot my *Plangus*.
But Sir, I have infinitely in-vur'd you,
And could not satisfy my conscience,
(If I should say my love too, I should not lye)
Till I had ask'd your pardon.

Pl. *Madam*, the fault's forgiven and forgotten,
Without you move me to remember't with a worse Apology.
Live and enjoy your sins, and the angry gods :
Nay the severest plague I wish you, is,
That you may dye without one cross (for afflictions commonly
Teach vertues to them that know them not while prosperous)
Secure without one thought or sense of a repentance.

And. Me thinks you have a steely temper on, to that
Which the other day you wore, when you were
More soft then down of Bees;

But Sir if you but knew the reason why I have done
The action, which you perhaps call treason to our loves,
You would forbear such language.

Pl. Reason ! no doubt the man that robs a Church,
Or prophanes Altars, hath reason for what he doth,
To satisfy your lust, you have that reason, *Madam*,

And. That I have loved you once,
I call heav'n, my own heart, and you to witness;

Now

The Merchants Wife.

Now by that love, by all those vows have pass't
Betwixt us, hear me.

Pl. O heaven ! is that a conjuration! things you have broke
With as much ease as Politicians do Maxims of Religion.
But I will hear to know you, and to hate you more.
Speak on.

And. You know whilst *Leon* liv'd, whose due they were,
I out of love resign'd my love and honour unto you.

Pl. Lust, Madam.

And. I know not Sir :
Your eloquence gave it that title then.
How many dangers walkt I fearless through
To falsifie your pleasures? your very will,
Nay more your word, nay if I thought by sympathy
A thought of yours, that I imagin'd you
Might blush to speak, I made it straight my own,
And waked and studied as much to put it into act,
As doth a Gamester upon loss to compass money.
At last we were betray'd Sir, to your Father's spies,
Who deny'd us afterwards those opportunities
We stole before, be-friended by my husband's ignorance.
Now was I brought to that which is the worst of ills,
A seeing, but not enjoying of that which I held dearest.
To see you daily, and to live without you,
Was a death many degrees beyond my own.
I knew the love was great, so great I durst not own it.
Nay more I knew 'twas noble too, so noble
I knew my husband being dead you would not stick
To ask your fathers leave for publick Marriage.

Pl. Heaven and the gods can witness I intended it.

And. Nay farther yet, I knew your fathers love,
Which would not have denyd you any thing,
Would also have granted that.

Pl. Madam, you riddle strangely.

And. When I had forecast these easie possibilities,
I yet foresaw one thing that cross'd our designs,
That was a sentle of honour I had in me.
My thoughts in honour I could not condescend, you

Should

ANDROMANA; Or,

Should debase your self so low.

It pleas'd me better to be your Mistress, then your Queen,
And stoln embraces without the scandal
Of a publick eye, were sweeter then those
Which might bring upon me (for rising greatness
Is still envy'd) the rancour of the people, and
Consequently distasts against their Prince.
Sir now we may act safely what might have been
Less secure. Your fathers name gives a protection;
Or if that startle you, wee'll call him husband.

Pl. Are you in earnest?

And. As serious as love can be.

Pl. Then I want words to tell you how I hate you:
I would sooner meet *Megara* 'tween a pair of sheets.
And can you think I should have so small piety,
As to be false unto my fathers bed?
That I lov'd you once, I confess with shame, and that I should
Have done so still, had you preserv'd those flames
I think with horror, but for those sins, and
Whatsoever else I must repent, I shall no doubt
Have great occasion, when I shall see the Kingdome
Enveloped in those swarms of plagues your sins call down,
And feel a share of them my self.

For heaven's sake, Madam! for my father's sake,
Nay for my own too, if that have any interest,
Learn now at last a vertue, that may make us
As happy as much as hitherto unfortunate,
And render your story to posterity so burnisht
With your shining goodness, that their eyes may not
Perceive the error of your former years.
Perhaps I then shall have a reverence for you,
As great as any son hath for a fathers wife.
You wonder, Lady, to see me talk thus different
From what you saw me half an hour ago.
I look't upon my self as one that had lost a blessing ---
But heaven hath been happier to me, for I am now
So far from thinking you one, that I look upon you
As a plague, no sin of good *Ephyrus* could deserve,

But

The Merchants Wife.

But love to you ---

*And. Sir, --- Pl. Answer me not in words, but deeds ;
I know you alwayes talkt unhappily.
And if your heart dare do whats ill,
I know it can well teach your tongue excuses.*

Exit Plangus.

SCÆNA 4.

Manet Andromana.

*And. And is my love then scorn'd ?
The Chaos of that eternal night possess my breast,
That it may not see to startle at any
Undertakings, though they would make
Medusa's Snakes curle into rings for fear.
If greatness have inspir'd me with thoughts
Of a more brave revenge, they shall be acted.
A husbands murder was such a puny sin,
I blush to speak it, but it was great enough
For a Merchants wife: a Queen must be more
Daring in her revenge, nor must her wrath
Be pacify'd under a whole Kingdomes ruine.*

Enter Libacer.

SCÆNA 5.

*And. My better Genius thou art welcome, as
A draught of water to a thirsty man,
I ne're had need of thee till now,
Must' those devils dwell within thy breast ;
And let them counsel me to a revenge, as great
As is my will to act it.*

*Lib. Madam, leave words.
The rest you take in breathing makes your anger cool.
Out with it, and if I do it not, if I startle
At any ill to do you service, though it be to kill my mother,
Let me be troubled with the plague of a tender conscience ;*

F

And

ANDROMANA; Or,

And lye sick of repentance a half year after.

And. What need I tell thee more? *Plangus* must dye,
And after him *Ephorbas*, because he is his father.

Lib. Madam, he shall. But give me leave to ask you,
How he, for whom alone of all the world you had a passion,
Is now become an object of the hatred, so great,
As others must dye because they have relation to him.

And. The aire is hot yet with those words
I profferd him in satisfaction.

And he refus'd it, what need I speak?

Is't safe that he should live knows so much by us? (meant.

Lib. He had been happy had he never known what vertue
I wonder that paltry thing is not banisht earth,
It neer did any good yet. Beggeries a blessing to'r;
Who ere grew rich by vertue?

Madam, wee are not troubled with it. But to our business,
I have thought a yvay. You knowv his father loves him,
Tis he shall ruine him, and lets alone for him.

And. Pish, pish, that cannot be.

Lib. These women are always with their Cannots,
What cannot be? have you but read the Sophy?
You will finde that *Haly* (Oh how I hug that fellow's name)
Ruin'd great *Mirza* by his father, and his father by his son.
The great Politician while all the Court
Flam'd round about him, sat secure and laugh,
Like those throw fire-works among the waving people,
That have nothing but fire and smoke about them,
And yet not findg one hair. Indeed he fell at last;
'Tis true, but he was shallow in that part oth'plot.
What have we his example but to learn by it?
Praise *Plangus* to *Ephorbas* then so far,
That first he may fear for his Kingdome;
And if you do proceed till he grow jealous of his bed,
'Twill do the better.

The King coming, I must be gone,

Exit Lib.

Manet And.

SCENA

The Merchants Wife.

SCENA 6:

Enter Ephorbas to her.

Eph. How fares *Andromana*?

I'm glad this greatness sits so well about thee;
My Court was blest that hour I knew thee first.
Wee'l live and still grow happy; we shall flourish
Like some spreading tree that shall n're cease,
Till its proud height o're look the skies,
I hope I bad fair for a boy to night.

How happy should I count my self, could I but leave
My Kingdome something that had thy image in't.

And. Sir, never think *Iberia* can be happy in another son,
When such a Prince as *Plangus* lives the heir.
Who is the subject of all men's prayers, nay
The deserver too. There's not a man or woman
In the Kingdome hath one good wish within their breast,
But they strait bestow it upon *Plangus*, a Prince
Whom mothers shew their little children, as something
They should learn betime to worship and admire.

Eph. I know, *Andromana*, but---

And. Sir, vertues perfection
Is at the height in him. What ever after ages bear
I give the name of worth to, must if compar'd to him
Be but as foyles to set his glory off the brighter.
Nor are the men only thus taken with him.
There's not a Lady in the land but sighs with passion for him,
And dreams on him anights.
Husbands grow jealous of him, yet with joy
That they are *Plangus* Rivals.

Eph. All this is nothing. Men talk't as loud of
Me when I was young.

And. Yea but they say Sir,
You were not half so mincing in your carriage,
Nor so ma'estic. Besides ---

Eph. I hope they do not make comparisons.

Starts.

And.

ANDROMANA; Or,

And. Sir, I thought we could not have discours'd on a more
Welcome theme than what is full of *Plangus*.

Ep. No more you cannot.

Let him as a less star enjoy his splendor,

But 't must not be so great to darken me.

But prethee do they compare us then?

An. You're compos'd Sir, I have done.

Eph. Nay nothing but the remembrance of a foolish dream.
What say they?

An. Why Sir, some went so far,

To say, they wondred a Lady of my years

Could marry the father, though a King,

When I might have had *Plangus* himself.

Ep. They did not---

An. Then I confess I blusht, and had been out
Of temper, but that I thought it might be
The Court fashion to talk boldly.

Ep. This story jump't just with my dream to night;

Me thought I saw him threatening to kill me,

'Cause thou hadst marry'd me;

But the young sawcy boy shall know, I hold

My Scepter strong enough to crush him into Atomes.

Did they not name *Inophilus*?

An. I think they did.

He had some share of praises too, but it was so,

As gleanings to a lading cart,

They sometimes fell beside.

Ep. Then I am satisfy'd, 'tis an aspiring youth.

'Tis something that unites *Plangus* and him so.

I must be speedy in resolves.

Exit Eph.

SCÆNA 7.

Manet Andromana.

An. Who waits without there?

Enter Libacer.

Oh art thou come? stay, let me breathe, or else,

Lib. Nay spare your pains; I know it all,

I saw

The Merchants Wife.

I saw him drink it with as great greediness,
As usurers do unthrift lands, or jealous husbands
Confirm their Cuckold-ships by ocular testimony.

An: It took most rarely,
Beyond our hopes. I'll leave the rest to thee,
Thou art so fortunate in all designs.
Go on and prosper.

Lib. And I'll attend for an opportunity to meet
With *Plangus*, and betray him to ruine
As great as unavoydable.

Exeunt.

ACT. IV.

SCENA 1.

Ephorbas solus.

Eph. **F**Or ought I know my bed may be the next,
Men are not bad by halves, nor doth
One mischief stop a man in his carreir of sin.
There's as much reason ith'one, as the other.
Doth he affect my Kingdome 'cause I'me old?
No, that's not it; he knows I must dye shortly.
Tis not a desire of rule and glory of their bending knees,
Makes him forget his duty--

He may as well covet *Andromana* 'cause she's handsome,
He satisfies a lust alike in both; well let him be
My Rival in the Kingdome, 'tis but what
He was born to, and I must leave it him;
But for my wife he must excuse me,
Nay he shall --

he pawseth.

Yet now I think on't better, the grounds are slender,
And my suspicions slight; no evidence against him
But the peoples love, and that's no fault of his
Unless deserving be a crime. Who's without there?
Go call in *Plangus*, and bid him stay,
For I must speak with him.

Enter Libacer.

Exit King.

SCENA.

ANDROMANA, Or,

SCENA 2.

Manet Libacer.

Lib. Nay then all's dash'd, if once it comes to parly:
I must not have them talk,
But here he is.

Enter Plangus.

SCENA 3.

All health and happiness attend the Prince.

Pl. Pray tell me if you saw the King;
Be short, for I am very melancholy.

Lib. He parted hence just now, but
With such a fury revelling in his looks,
There had been less danger in a Basillsk.

Pl. Went he this way. *Lib.* Yes Sir,

Pl. But thou dost not know what mov'd him? *He is going out
but turns short.*

Lib. I heard some such words as these.

My Rival in the Kingdome--- There's evidence against him---
The people's love --- deserving is a crime ---
And somewhat else my fear made me forget.

Pl. Who was there with him lately?

Lib. I cannot tell, but about a quarter of an hour ago
He askt for you, and every time he nam'd you, he seem'd angry

Pl. Named me? thou art mistaken.

Lib. I had almost forgot Sir,
I have message to you from *Andromana*.

Pl. I will not hear one syllable.

Lib. No, so she told me, but she charg'd me speak it, or dye,
For it concerned your life, which she held dearer
Than her own.

Pl. I value it not, but speak the mystery.

Lib. When first her lips began to move, a blush
Oreflow'd her face, as if her heart had sent
Her tainted blood to seek a passage out.
Then with a showre of tears she told me, how
Inordinate desires had made her but this morning,
Tempt you toth' acting of a sin she would not name;

And

The Merchants Wife.

And that your vertue had so wrought upon her
She had not left one thought unchang'd.
She loves you still, but with affection
That carries honour, and converted thoughts;
And next she bad me whisper in your ear,
(For time was short) that if you loved her,
Or your self, or did intend to cherish
The peoples growing hopes, you shou'd not come
When the King sent for you.

For something had incenst him so highly
Against you, that there was mighty danger in it.
She bad me hast, for time wou'd not permit her to say more.
I was scarce out oth' chamber, when
Your father came and askt for you,
And bad me seek you out with speed.
Sir, I should be most proud to serve you.

Pl. I thank thee friend, but prethee tell thy Mistress,
Innocence knows no fear : Tis for guilty souls
To doubt their safety. If she would have me safe,
My only way is by present appearance to clear my self,
For I beleeve my false accusers wish nothing more,
Then that I should be absent.

Lib. The Devil's in him sure, he guesseth so right. *Aside.*
She told me so Sir, and would have wisht you to it,
But that there was a way to serve you better by.
She saith *Ephorbas* told her a few minutes hence,
Hee'd call a councel, where they'd consult about you.
The place is hang'd so that behinde the wall Sir,
You may stand secure, and hear what passeth,
And according to what they determine, you may
Provide for your safety, only for more security
She wisheth you would arm your self ---
Sir, pray resolve, she'l pacifie the King,
That you appear not presently.

Pl. Well, I will be perswaded:
Tell her, I'm resolv'd, I will not come.

Lib. Happiness attend you, half an hour hence, *Exit Lib.*
I'll wait upon you.

Pl. We shall reward thee.

SCÆN.

ANDROMANA; Or,

SCENA 4.

Manet Plangus.

Pl. Whence should this kindness come? and on a sudden too?
A strange alteration. She who a day ago
Forgot the vows her soul was fetter'd in,
And but this morning tempted me to a sin,
I can scarce think on without fear, should on
An instant be careful for my safety,
And that from a principle of vertue too.

SCENA 5.

Enter to him Inophilus,

Ino. Who was that with you Sir just now?

Pl. An honest fellow certainly; but one I know not.

Ino. An honest fellow call you him.

If he have not Rogue writ in great letters in his face,
I have no physnomy. Pray Sir, what was his business to you?

Pl. A message from *Andromana*,
Who out of love desires me not to go to my father,
Because something hath put him in a fume against me.

Ino. Did the King send for you? *Pl.* He did so.

Ino. But upon her intreaty you forbore to go?

Pl. What then. *Ino.* Then you are mad Sir,
And tacitly conspire to your own ruine.
Do, take an enemies advice, and dye the object
Both of their joy and scorn.
Where are your senses Sir? or pray whence springs
This friendship of *Andromana's*? Alas you should not
Measure her malice by the smallness of your own.
She has injur'd you, she knows it Sir.

And though at present she enjoys her treachery,
She may soon fall beside it;

Ephorbas's not immortal, nor can she promise to her self

Security

The Merchants Wife.

Security when you have power to call her ill in question.
Were't nothing else, her safety would make her
To plot your death. I hinder you in talking,
But pray be gone, and when you see your father,
Speak boldly to him; or you are gone for ever.

Pl. I tell thee once again *Inophilus*,
Since I have said I would not go, both heav'n and thee
Shall want a motive to make me stir one foot,
Were danger just there before me, running
With open jaws upon me, and had my word been giv'n
To remain here, I would be forc't from life,
Before my place.

Ino. Here is a bravery now would make a man
For swear all Gallantry, to fool away your life thus
In a humour -- I met the Court just now Sir,
As full of whispers, every man's eyes spoke strong amazement
My father's sent for with two other Lords,
Enbulus and *Anamedes*; and the Court Gates are lock'd.
Resolve Sir, and command me something, wherein
I may have an occasion to serve you.

Pl. Then I resolve to do as I am caution'd;
Walk, in I'll tell thee more.

SCÆNA 6.

Ephorbas, Libacer.

Eph. What was his answer then?

Lib. Tell him, I am resolv'd I will not come. Those were
The very words Sir.

Eph. * I was very pretty resolute methinks.
If he be grown so stubborn already,
The next we must expect is action.

Lib. But yet he bid me if you ask why he came not,
To finde some excuse or other.

Eph. He could finde none himself then:
Call in the Lords, we must be sudden in our execution:
But prethee one thing more, who was there with him?

G

Lib.

ANDROMANA ; Or,

Lib. No body, but I met going to him young *Inophilus*.
And heard one servant tell another in great haste
Their Lord would speak with some oth' Captains of the Army.
Exit.

SCÆNA 7.

Enter to the King, *Rinamus*, *Eubulus*, *Anamedes*.

Eph. Sit down my Lords; we have a business with you,
Requires your hands and hearts, both speed and counsel;
Our danger's such, that I could wish't had flown
Upon us without warning, for so cross the Fates are,
Our safety must be bought at such a price,
That we must lose what is as dear to us
Almost as it. Tis *Plangus* death or mine
Must secure the others life; nay startle not.
If I am grown as wearisome to you
As to him, your calling is in vain, my Lords;
Nor shall I labour longer to preserve
A life denied me by the gods and you.
But if there's any here who hath a son
Brought to these years with so much care and love
As mine hath been; think what a grief it is
To lose him, and shed one tear with me.
But for that son to plume himself with feathers
Pluckt from his fathers wings, would melt ones eye-balls.
Yet *Plangus* who hath vizarded his ends
With vertue, finding it useles now, hath thrown
It from him, and openly attempts my crown and life.
When mischiefs wheel once runs, how fast it speeds,
Headlong to put in act the blackest deeds!
Were my crown his, had he my life to give,
Though he would let me I would scorn to live.

Eub. Sir, we are call'd upon a great affair,
And if't be true, the speed of our resolves
Shall be as great as it.
Your Majesty hath reign'd so happily, and long;
We will not think a time beyond it.

And

○ *The Merchants Wife.*

And such, so great your vertue still hath been,
Strangers have been enamoured and admired it,
Our enemies that could have wisht it less,
Have yet sate down with envy, not attempted
Ought against you, knowing (I'me confident)
By such injustice the gods would be their foes.
Me thinks tis therefore much less likely
That *Plangus*, who hath hitherto been found
A miracle of filial piety,
And one that we may say was born the heir
To all your vertues, all your goodness,
As well as Kingdom; who counts it glory
As much to be an honest man, as a great Prince.
I say for him, whom as he is your son,
And as we hitherto have found him full
Of worth and honour, we cannot but behold
As him in whom the spreading hopes of all
Iberia grow, and promise to themselves
A still green happines, that ne're shall know
What Autumne, or a naked Winter means.
For him that hath scarce yet put off
Those cloaths which still wear the badges
Of the great danger he was in, not for
Himself, my Lidge, but you and us; for had
He with't the ruine of his father and his Country,
The *Argives* would have done that for him,
And he not have been call'd in question.
But when we must remember with what wings
He flew to meet the Torrent, both against
The countel of his friends, and his own hopes;
How love to you and us spurr'd him on forward
To those impossibilities, which nothing
But love and valour durst have attempted.
Why then methinks 'tis strange, yea very strange
Thus in a moment t'have slung all nature off,
And all Religion; and that Sir against you,
Whom we all know and think with fear
(But our fading hopes spring fresh from *Plangus*)

ANDROMANA; Or,

Must shortly pay your tribute to the grave.
Not that we doubt your Majesty hath cause
To apprehend a danger, only 'tis wish't
Those who inform'd you were examin'd strictly,
And *Plangus* sent for to answer for himself.
Slanders like Mists still vanish at the sight
Of Innocents, who bring their lyes to light.

Eph. If an Oration could have made him clear,
No doubt my fears are vain, and we shall lye
Still sleeping in security, as great

And lasting as *Plangus*, and his Complices
Can wish upon us, nor wake till we are bound
In the securest chains, death's fetters.

That I am old is true; and *Plangus* knows it,
He would have catch't a Cannon bullet sooner else,
Between his naked hands, then have provok'd
My fury, but age hath froze me

To an icy numness, yet shall he know
My veins have fire as well as his, and when
Incens'd, my eyes shoot as much poyson too.

What you alledge about his battel 'gainst the *Argive*
As an excuse, it is a proof against him,

Though theeves rob others, yet they fight themselves,
For those that rob when strangers set on them,
And all unite against a common enemy.

Had *Plangus* private interests not held
Him to us, no doubt had left us naked
Of all defence; but an intestine fury,

To see the *Argives* bear away the fruits
Of all his labours, all his treasons,

Shot him into despair, and made him play
A game was almost lost, rather then give all over.

Besides, that action hath endear'd him to the people;
Gain'd him the Souldiers hearts with so great ease,
The danger's nothing in respect oth' rise

He takes from thence to climb up to his ends.

And for the vertue that hath gull'd us all,
I'de blush to speak it, that a son of mine

Should

should ever be so base to seek a cloak
For what he doth, but that I have disclaim'd
All my relations to him, and would adopt
A Cannibal sooner for son then he
The evidence we have is what we wish were less,
Then might I hug my *Plangus* and he me,
But since the Fates and his own ills deny
That entercourse; what can remain,
But that we should proceed to sentence
Speedy as themselves, and stop the ill, which may
Strike when 'tis night, or while tis call'd to day.
He knows his guilt too well, and hath deny'd
To come, that so he might be justify'd.
Once disobey'd as father, the next thing
Will be Rebellion to me as his King.

SCENA 8.

Enter to them *Libani*.

Rin. As sure as death

This is one of the Rogues that hath his Roguery to act,
And comes in like something that brought news
In the latter end of a play. Now shall we have
Some strange discovery---How the Rogue stares.

Lib. No sooner had we shut the gates, my Lidge.
Then an uncertain rumour spread among the people
That *Plangus* was in danger;
When if you ever saw a Hive of Bees.
How if you stir but one, the whole swarm moves,
And testify their anger, so strait whole crowds
Of people, the greatest half not knowing what they came for,
swarmed to the gates, and with confused cries, hindred them-
selves from being understood; till some having divers times
cried *Plangus*, some their Prince, all with one note made up a
common voice, and so continued till some Captains with one
or two selected Troops made up to them, and having promised
them they would secure the Prince, desired them to withdraw.

And

And when they came so nigh as to be heard, they did in earnest what the other had attempted with so much noise and failed in; for they told the Porter in plain Souldiers language, they would either see *Plangus* safe, or force the gates upon him. He in this exigent hath sent to know your pleasure.

Eph. How say you now my Lords,
Where is the innocence, the love to you and us?
For my part I will meet the danger;
Tame expectation is beneath a King,
Only let me intreat you to see my Queen safe.
'Tis pity she should smart who hath no sin
To answer for, but calling me husband.

Plangus—*Iberia* shall be thine—But
With the curses of the angry gods, and a kinde
Injur'd dying father.

*He goes to stab
himself, Rin.
stays him.*

Rin. Heav'n bless you Sir, what a despair is this?
Because you hate a hangman, you will be
Your executioner your self. Beleeve me,
That which presents so great danger to you
I look upon with joy: There is no subject
That loves you or the Prince, but must be glad
To see the zeal *Iberians* bear so a true vertue,
When bending under an unjust oppression.
No doubt their love had been as great to you,
Had you been in like danger.—Besides, my Lord,
You are not sure 'tis with the Prince's consent
The Souldiers do this. My life for yours
You will be safe, let the worst come—
Let us go meet your fears.

*They begin to rise
when at the instant.*

SCENA 9.

Andromana enters undrest, and in a fright.

An. Happy am I my Lord,
This sudden fright hath rescued me from being made
The subject of some villains lust, who
With his sword drawn just now was forcing me

She weeps.

To

The Merchants Wife.

To lewd imbraces, if you command to search the Court;
He cannot be far hence, for he ran that way.

Rin. O impudence!
That durst attempt a sin (darkness and woods
Have too many eyes for) in the open Court.
I shall be with you --- the Devil hath
Armor on ---

*Plangus stirs be-
hinde the hang-
ings. Rinatus
draws and runs
at him.*

They fetch him out.

Eph. Drag him to torture ---
My son! why have I liv'd to see this!
Away with him to death, the air will grow infectious.
Why stay you?

SCENA 10.

Enter *Zopiro, Inophilus*, with Souldiers.

Soul. Unhand the Prince, or else by heav'n he treads
Into his grave that moves a foot to touch him.

Ino. Madam, though *Plangus* noble self was blinde,
And could not see the deep black darkness of your
Hellish actions; his friends had eyes about them.
Was this your love? this your repentance?
This your advice, your counsel? I must confels had I,
And these his noble friends here, been rul'd by him,
E're this he'd been a sacrifice to your revenge and you.
Why stand you mute Sir? vwant you a tongue to justifie
Your innocence, our svvords and vve maintain,
And novv, my Liedge, vve turn to you,
Whom vve have serv'd as truly
As ever subjects did any Prince alive,
And vvilst you're worthy, vve vvill do so still,
But vvee'l be no mans slaves alive,
Much less be his that is another's, vvile this base Wietch,
For so she is, contrains you to do actions
Children vvould blush at, and vvise men laugh at,
Which vvill after leave you both to repentance and de'pair;
This beggar, vvhom tother day you took up as some lost thing,
Gave your honour to, and in that our safety,

That

ANDROMANA; Or,

That knew less to be good then Devils do, and hath
Ills lodg'd in her, that would make a hell beyond that
The Furies dwell in. Banish her hence,
Send her to some place, where murders, rapines,
Or sins yet unheard of, do inhabit,
And where she can do us no mischief.

Do you betake your self

To your former vertue, and restore the Prince

To those affections you once had for him,

We then perhaps may live to see *Iberia* happy.

Eph. Why am I forc't thus to declare his shame,
Which at the bound strikes me, and is made my own.

You know not how well *Plangus* can dissemble,

He is an hypocrite, I need not tell you more,

Those three syllables comprehend all ill.

My Queen just now scap't from his base attempt

Wherein he would have forc't her to have damn'd

Herself and him, and dishonour'd me.

What mean't that Armour on, and why so guarded?

Where was a danger threat'ned him?

Or doth he think his conscience could not

Sting him through it?

I wish that he might live, my Lords, but as nature

That as he is my son bids me preserve him;

So honour which pleads to the King stronger

Then nature can, tells me for that very reason,

I can less pardon him then something born

A stranger to my blood. But I deserve

To dye as well as he, if he be grown

A burden to the earth, I am so too,

That gave the Monster being.

Wherefore let me be drav'n to execution too,

For fathers are guilty of their childrens ills.

Ino. Would *Plangus* then have forc't *Andromana*;

Yes, so would *Daphne* have ravi'n'd *Phæbus*,

I'll undertake Goats are less salt then she.

But for his Armor---can any man that breathes

One common air with her not need an Armour?

The Merchants Wife.

Brass walls cannot be security enough.

Why speak you not Sir? are you dumb too?

Pl. It is for them to speak are sure to be beleev'd,
And not for him that is condemn'd as guilty;
Words can excuse slight faults.

If mine are esteem'd such, that all my actions,
A speaking duty of one and twenty years
Speak not enough to clear me, silence shall.

I have no more to say therefore,
But to bid you do your duty to the King,
And ask him pardon for the intemperate zeal,
Heav'n knows I wish't it not, nor would I buy
My safety at one of my father's angry thoughts
Much less his fears,
For those I fall by.

Obey my father, and if ye love me, Gentlemen,
Shed not one tear for *Plangus* :

For I am timely taken from those plagues
This womans crying sins must bring
Upon *Iberia*, and make you wish

That you had dy'd as soon and innocent as I.

An. That I was nothing I confess, that what I am
I owe to *Ephorbas*, nay, that the greatness
I am now in, tells me it is too high
To be secure, my fears bear witness.
I wish my life would excuse *Plangus* his,
At least my blood wash off the blackness of his guilt,
Heav'n knows it should not be one minute
Ere he should be restord to his former virtues,
But since it cannot be, I'll in and weep,
Not for my self but him.

Exit.

Ino. Millions of plagues go with thee
Sir, you shall along with us, we will not
Trust you, or to the King, or her.

Exeunt.

ANDROMANA; Or,

ACT. V.

SCENA I.

Libanus Solus.

Lib. **W**Hat Politician was there ever yet
Who swimming through a sea of plots & treasons,
Sunk not at last in' very havens mouth?
And shall I do so too? No, my thoughts prompt me,
I shall be told in story as the first
That stood secure upon the dreadful ruines
He had thrown down beneath him. Yet I am nigh
The precipice I strive to shun with so much care.
I have betray'd *Plangus* tis true, and still
Have found a growing fortune, but so long
As jealousy binds up *Ephorbus* thoughts
From searching deeper deeper; Tis not well
That *Plangus* lives at all, though he be disgrac'd
H'has friends enow about the King, and they will finde
A time to pacifie him, which will be my undoing,
He must not therefore live. *Andromana*
Is of that minde too; but how to compass it ---
Or when perhaps I have, what will become of me?
Nothing more usual then for those folks
Who have by sinister means reach't to the top
Oth' mountain of their hopes, but they throw down
And forget the power that rais'd them;
Indeed necessity enforceth them, lest others climb
By the same steps they did, and ruine them.
I must not therefore trust her woman-ship,
Who though I know she cannot stand without me now,
Yet when she's Queen alone
Fortune may alter her, and make her look upon me
As one whose life whispers unto her own guilt;
It is not safe to be the object of a Princes fear,
Then she will finde others will be as apt

To

The Merchant's Wife.

To keep her up, as I to raise her;
I will prevent her first.
Time is not ripe yet, but when it is
(For I must walk on with her a little farther)
I will unravel all this Labyrinth
E'ne to the King himself. Then let her accuse me,
Though she should damn her self to hell,
I know shee'll be believ'd no more, then
Plangus hath been hitherto.
Thus shall I still grow great, though all the world
Be to a dreadful ruine madly hurld.

Exit.

SCENA 2.

Plangus Solus.

Pl. I can no longer hold, tis not ith'power
Of fate to make me less; bid me out-stare
The Sun, out-run a falling star,
Feed upon flames, or pocket up the clouds,
And so burn up a land with plagues, the son
Of flaming heat, for want of rain
To cool the yawning chaps of the dry earth;
Or if there be a task mad *Juno's* hate
Could not invent to plague poor *Hercules*,
Impose it upon me, I'll do't without a grudge:
Condemn me to a Gally, load me with chains,
Whose weight may so keep me down, I can scarce swell
Under my burden to let out a sigh. I would o'recome all
Were there a Deity that men adore
And throw their prayers upon, that would lend
Just ears to humane wishes,
I would grow great by being punished, and be
A plague my self, so that when people curst
Beyond invention, to their prodigious Rhetorick
This *Epiphonema* should be added,
Become as miserable as wretched *Plangus*,
I have been jaded, basely jaded, by those tame fools

ANDROMANA; Or,

Honour and piety, and now am wake't into revenge,
Breathing forth ruine to those first spread
This drowfiness upon my soul.
A woman! O heaven! had I been gull'd
By any thing had born the name of man!
But this will look so sordidly in story,
I shall be grown, discourse for Grooms and Foot-boyes,
Be ballated, and sung to filthy tunes.
But do I talk still? well I must leave
This patience: And now *Ephorbus*
Since thou hast wrought me to this temper,
He be reveng'd with as much skill as thou
Hast injur'd me. I'e to these presently,
For my hour-glass shall not return ten minutes longer,
And having kill'd my self before thee,
He pluck my heart out, tell thee all
My innocence, and leave thee hem'd in with
A despair thicker then *Egyptian* darkness.
I know thou canst not choose but dye for grief,
But here he is.

SCENA 3.

Ephorbus Solus.

Eph. Riddle upon riddle: I have dreamt this night
Plangus was cloath'd like innocence, all white;
And *Andromana* then methoughts was grown
So black, nothing but all one guilt was shewn.
What shall I do? Shall I beleieve a dream?
Which is a vapour born along the stream
Of fancy, and sprung up from the gross fumes
Of a full stomach, sent to the upper rooms
Oth' brain by our ill Genius to spoyle our sight;
And cloud our judgements like a misty night.
Why do I doubt? tis ominous to stay
Demurring when the way is plain: Is day
Or night best to judge colours? shall I stand
Trying the waters soundness, when the land

The Merchant's Wife.

presents firm footing? Truth by day appears,
And I from Tapers hope to find my fears
Oppos'd And yet we think 'tis very strange
A son of mine should suddenly thus change,
And throw his nature off; I did not so
When I was young I am resolv'd to know
The truth, and clear this mist from fore my eyes,
If't can be done by care, by gold, or spics.

Exit.

SCENA 4.

Andromana Sola.

Andr. So Badgers dig the holes
And Foxes live in them: Of all Factors
State-factors are the worst, and yet least to themselves
Of ail their labour. This *Libacer* is wading
To the throat in blood to do me service,
And ile reward him with a halter.
Tame fool, can he imagine I remove
A husband and a son, to suffer him
To live still and upbraid my ills.

Lib. It is resolv'd.

Enter Libacer?

But here she is, I must speak fairly for a while:

An. How doth it succeed now, my darling?

Shall we be great? great alone?

Lib. As great as pride and fulness of revenge

Can swell us. Hark in your ear, Madam,

Ile tell you all our plot, but softly,

For perhaps the jealous walls may eccho

Back the treason.

They whisper.

SCENA 5!

Enter Plangus with his Sword drawn.

Pl. I bore whilst I could, but no tis grown
Too great to be contain'd in humane breast,
And it shall out, though hoops with walls of brass.

Act

ANDROMANA, Or,

Are they at it? I stood once a listening at their intreaty,
This time at my own I'll stand and hearken. *Steps aside.*

An. It is impossible.

Lib. I tell you no, He aggravate the injuries,
And tell him how basely poorly it was
For a father to betray his son so.

An. His piety will never---

Lib. But his fury shall, He stab the King my self, and bring
Those witnesses shall swear 'twas *Plangus*.

Pl. Nay then tis time to strike;
There, carry thy intents to hell.

He stabs Libacer.

An. Help, Murder, Murder, a Rape, a Rape.

Ep. What dismal note was that?

An. Sir, there you see your Martyr,
Whose force being too weak to save my honour,
His fidelity vvas greater, and dy'd a loyal sacrifice
Offer by the impious hand of that vile man.

Eph. O heaven! doth not the earth yet gape and swallow thee.
Thy life shall be my crime no longer; I gave it thee
And thus resume it vwith a thousand curses. *He stabs Plangus.*

Pl. Sir, I at length am happy
To the height of all my vvishes.
I am a going suddenly---from all
My troubles all your fears----
But I vvill tell my story first---

Palms.

Hovv you have vvrong'd, and been vvrong'd your self.
This vvoman--to be short---
Hath vvvin'd like *Ivy* vvith my naked limbs
Before she marryd you---

-- And vvould --- Oh --- in spight of death
I vvill go on --- have tempted me to bed her since
--- Upon refusal she turnd her love to hate,
And plots my ruine --- And--
Next your death-- I can no more---
I kill'd the instrument -- farevvell---

Forgive me---

Dyes.

Ep. Can this be true *Andromana.* *An.* Do you beleve it?

Ep. I vvish I had not cause---

An. Sir every syllable vvas true he told you;

Whose

The Merchants Wife.

Whose vvords I thus confirm She takes *Plang. Dagger, flings*
Ep. Ime slain, mercy heaven. it at *Ephorbas*, and kills him.

An. You should have come a little sooner. Enter *Inoph.*

In. Do I see vvell? or is the Prince here slain?

An. He is, and cause you love him,

Carry that token of

Stabs Ino.

My love to him, I know hee'l take it kindly that you take

So long a journey only to see him.

In. It vvvas the Devil strook sure,

A vvoman could not do it --- *Plangus* Oh ---

Dyes.

SCENA 6.

Enter to them *Rinatus, Eubulus, Anamedes.*

Rin. Heaven defend us! vvhat a sight is here?

The King, the Prince both slain? vvhat and my son too?

Only this vvoman living? speak out

Scritch-ovv!, Witch, hovv came they by their deaths?

An. By me, hovv else?

Rin. Lets torture her.

An. I can prevent you, I vvould not live a minute longer,

She stabs herself.

Unless to act my ills again, for all *Iberia*.

I have lived long enough to boast an act,

After vvvhich no mischief shall be nev ---

Dyes.

Rin. Lets in, and vveep our vveary lives avay;

When this is told, let after ages say,

But *Andromana* none could have begun it,

And none but *Andromana* could have done it.

Exeunt.

FINIS.

21413

7 ~~IV~~ A

THE
CORONATION.
A
POEM.

By R^o: WHITEHALL, Fellow of
Merton College, Oxon.

Divisum Imperium cum Jove Cæsar habet.



LONDON,

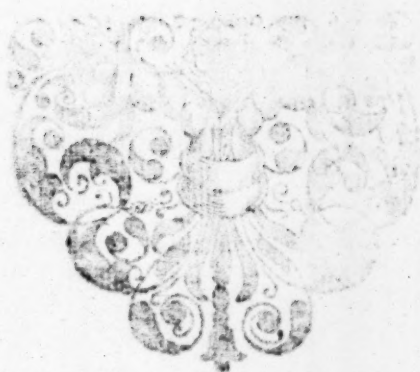
Printed for John Playford, at his Shop in the Temple, near the

CORONATION

P O F M

By the Hon. the Lord Bishop of London
in the year 1800

Printed by J. Johnson, St. Paul's Church-yard



L O O N



Printed for J. Johnson, St. Paul's Church-yard



The Coronation.



Ive me an *Eagles* quill that dropt at Noon,
While she was gazing on the mounted Sun;
That I may write *Great Charles* his Name, & tell
The rescued Royalist that things go *Well*.

Hallowed be the Altar, let the smoke
Ascend, dismisse the heifer from her yoke.
Prepare ten *Hecatombs*, and let them all,
Be Crown'd, and march in triumph from the stall;
For 'tis decreed, nor shall the joys we share,
Fall short of *Cesar's Amphitheater*.

Once more we are *our selves* again, and know
To whom to pay th' *Allegiance* that we owe;
We know what *Kingdome* mean's, but *Common wealth*
Impos'd upon us, and got in by *Stealth*.
We know what *Crowns* and *Scepters* mean, but *States*
Came from the *Netherlands*, and *hoggie flatts*.
The good old way ha's an *ingenious Face*,
Since when the *Country-man* lost *half* his *Grace*:
He understands not *Mushrome* titles, he
Was born under a King, and so will die.

Let's take a view how we have liv'd of late,
 Since *Morall honesty* went out of date :
 Or did we live at all : hardly in troth,
Esquire and *Knights* had but from hand to mouth :
Collectors had the rest, yet all were bent
 And wisht, and pray'd still for this settlement :
 Without which *Law* had not it's proper course,
 Was put to *shifts*, run in an unknown course.
Two words ha's mended all, now out of Prison,
 (Alas, they suffer'd too long Ostracisme.)
Kingdom and *Realm*, both which have *Hid* their head,
 And seem'd to *Duck* a while, yet were not dead :
 The *many-headed-beast* hath learn'd of late,
 To put a difference 'twixt *Realme* and *State* ;
 And rather pay their *Prince* Corn, Oyle and Wines,
 Then to a *Corporall*, or his assignes.

Scripture will warrant *Kings*, and for that cause,
 Our Bible was expiring with our *Laws* :
 Which Year by Year grew lesse, that the *Lay-Priest*,
 At last could Grasp and Clinch it in his *Fist*.
 Squeezing the Non-conforming Texts no less,
 Then when they underwent the Prinring-presse.

If we reflect on *Men* and *Manners* both,
 Amongst us lately, who'd not take his Oath,
 'Twas time, the giddy World were kept in awe,
 Sentenc'd, forthwith to Bedlam and fresh straw :
 When 'twas a *Crime* to go to Church, and scarce
 Allowable ones *Prayers* to rehearse
 In *Consecrated* ground, but you might *hint*,
 Or hold forth i'th' Church with a *Chimney* in't.
 When *Cunningly*, and of their own accord,
 Men *Stole* into their Graves, without a word :
 When *Plunging* rais'd Men *Higher*, and the *Funt*
 Was *Superstitious* counted, (out upon't.)

When

When mad Fanatick spirits took their swinge,
 Meerly, because, the *Law* was off o'th' hinge:
Things spawn'd in March, when nature is most proud,
 And brings forth Creatures, *Blind*, and *Lame*, & *Bowd*;
Things, that if *Aristole* were with us,
 Would mend his book *de Animalibus*.

As for example, — see a Fellow come,
 With Wax enough about his gouty Thumb ;
 To make a nodous tumour mend its pace,
 Or Carbuncle spit venome in your Face :
 See, and admire, this Fellow laying down
 His *Awl* and *Stirrup*, is no longer clowne ;
 But sit's upon the *Bench*, and winks and nods,
 As gravely, as if sent us by the *Gods*.

Or see a learned Farriar, who i'th' morn,
 Was at his lawfull call, his *Drench* and *Horn* :
 His beaten *Ginger*, and his *Diapente*,
 Now Leader of a gang, of about *Twenty*.
 And these of *Nineteen* minds, yet all combine
 Against the *Common foe*, *Church discipline* :
 'Tis *Tyranny* cry's One, *unwarrantable*,
 A Second, and a Third *Abominable* ;
 A Fourth, what holy Writ can for it plead ?
 Why Saucebox, where it doth, thou can'st not read ;
 Or if ten thousand Texts were urg'd, you'l say,
 The Spirit meant them quite another way.

Obstinate ignorance ! 'tis such a curse
 That patient *Iob* himself ne're knew a worse.
 This Farriar is a *Iustice* too ; O yes,
 His *Conscience* troubled him, till he was this ;
 And struts in his wide Hall, and scorns his Fellows,
 Whom he has left behind to blow the Bellows ;

Expecting

(4)

Expecting when the Bride-groom, and his Bride
Shall by his *worship* shackled be and ty'd;
These he together *links* (with's Hat on's head)
Ulfing this form of Words, *Kiss and to Bed.*

Now must her lip take *Custom*, and *Excise*
From him in *Velvet* clad, to him in *Frize*:
But above all nothing so much a *Martyr*
As that poor Ell and half, her *Wedding Garter*:

The *Saturnalian* Riots were not such,
No such lascivious glance, or wanton touch:
Venus would blush, nay it would *Pan* incense
To be a Guest to so much Impudence:
Pallas defend me, and thy off-spring all,
When *Vulcan's* made a Priest Canonical;
A Priest! why set aside his other faults
The *Old Law* put's him by, for *Vulcan* *halts*;
What! no distinction made? no difference
Betwixt his *Sea-coal*, and their *Frankinsence*?
Is it all one to *hammer* out a *Text*,
And to *Enucleate* the same perplex?

Yes, yes, the rout cries, and again yes, yes
Our *Farriar* has a *gift*, and can do this;
He has a *call* too, well; no difference though?
No, no, the rout cries, and again, No, No.

Thus an impetuous torrent, right or wrong
Sweep's down the bank, and hurries all along;
Till *Neptune* rouz'd at last begins to wag,
And puts the wind that caus'd it in a bag;
The *Sea's* not so *unruly*, doth not *roare*
Or *foam* as doth the *Rout* that *humane Bore*.

With indignation then the Valiant *Monk*
Took this same *Hydra* *Elephant* by th' trunk,

And

And made him yawn; still holding by the Nose
The late triumphant huge *Rhinoceros*.

Appear now CHARLS THE GREAT, and let the Sun
Dance to behold his *Rivals* game thus wonne;
Exhibiting more minutes to each day,
And adding to his height a richer Ray:
Break out from your Eclipse, St. George is charme
Enough to guard your *innocence* from harm.

Ascend DREAD SOVERAIGN, Sir, your *Fathers* Throne
Maugre the spight of *Fate*, 'tis now your own;
Not by *domestick* force or *forraign* powers,
But by sollicitous *entreaties* yours;
And all the *sons of Earth* relenting, say
They cannot live without *You* here, one day.

So the parch't Earth the Sun-beam disallows
Till over-flown with moisture, and with sloughs
An *innundation* comes, upon which fright
She that but *gap'd* before, now *cries outright*,
Courting that Sun, with *tears*, which she of late
For his indulgent *warmth* began to hate.

FATHER of *Us*, and of our *Country*, *You*
Make out our *simile*, and *illustrate* too:
Great *Forces* concerne, and *chiefest* care, who took,
Your *Sacred* Self into his * *Sacred* Oak:
What to our *Ancestors* did *food* afford
To us prov'd better then a *Iona's* *Gourd*;
The *Fame* of which makes *Ganimede* look down
And with himself (this day) * *Sir Richard Brown*.
But that the *Gods*, in *Senate* sitting, feare
He would no more return, but tarry *here*;
Who celebrating this great *Festival*
And *Inbile*, still for more *Nectar* call.

* *Sacra Jovi*
quercus.

* Lord Mayor
of London, who
at the Coro-
nation is Cup-
bearer to the
King.

Eying

(6)

Eying the *Male-contented* Lad, lest he
Should *steal* the health down hither privately ;
While this new settled Isle and neighbour Lands
Unanimously shout, and clap their hands :

While *Whitchall* sounds by *Tamisis* rehearst,
Long live the mighty Heir to Charls the first.

FINIS.

K

48 8

The Politicks Poet to y^e wise Reader

Oft I have been in admiration brought
 To see men borne, & live, & dye, for naught.
 Yet in y^e World know not what they be,
 Nor what to thinke of any thing they see.
 Yet fiercely strive to holpe, & so with stand,
 Knowing not wey, but as y^e unstedd^d Land
 About doth move them, yet they'd say you know,
 They move themselves by reason drawn so low.
 And by y^e rule of their ondy giddy brain
 Measure y^e world, & God & himself in vain.
 And to make God loose them & their party best,
 And is an enemy to all y^e rest,
 And to see y^e world by their honest men,
 And those y^e hate them by their knaves again,
 And those y^e wise y^e doo they countd follow,
 And those y^e doo not they doo soe fols^e & shallow,
 And he y^e of their party will be ondy,
 Shall flourish here, & in y^e world to comd,
 And he y^e is against them shall be wold
 Ploug'd here first, & for evermore in hold
 Turn'd but about to heare what others say,
 And they speakd all y^e old & contrary way.
 A Babel of opinions & affections
 Makes us not can't discern our best directions.
 As all parts of y^e world contrary be
 One to another, even just so are we.
 The Land stand y^e attracteth rote as well
 The Sea y^e at y^e other End Expeel.
 And y^e y^e fairly takes y^e North East part,
 By y^e South West y^e shall as surely smart.
 And he y^e sits in spring & summer, shall
 In Autumn & in Winter Catch a fall.

The loss of ground & both of sky & earth,
This world is finding to it would to some end go.
If God & his fight, whose part shall I take,
To fight not for God & his Kingdoms sake,
In mine mind Justice is & truth you'd say,
Gimme or command did you mind & way?
For if I mind it needs not sure, O God willing,
The Martyrs fight by dying not by killing,
The command changeth all right every minute,
And is not worth spending our souls in it.
That is law now which yesterday is treason,
And if same thing now folly it then reason.
Amongst Lyons it for Justice stands
That is harme Tyranny among Lambs.
The gallant Vertues of great Alexander
And guide & light in any mind & command
The Wise old Greeks so cited in y^e schools,
If they walked beyond streets would now be fools.
In time of world it selfe is wholly changed,
Into another world all quite estranged.
The Policy of a Kingdoms Church or Nation,
In time like garments groweth out of fashion.
The spirits of old Customs dyed with age,
And stand a stinking corpse to be shamed.
Twas good drink when was first, now tis dead they quarrell
Because we haue them tops another barrel
Our good old prayers y^e General prayerbook called
Hath made as Heathen charms by their new called
The spirit's all if Christed cannot cure it,
Bury y^e Corps not hearts who can endure it?
But if y^e Doctors warnt, there's no danger,
We had rather haue our old friends than a stranger

The old way withereth & of new doth loose
Good travellers yet know not where to choose
Lond was a fild Maid when she was young, & where
Is now in tyme ground an Old withered Withe.
In tyme & place is ground a state, & part
Turned lotions & againe Colours turne Treasures.
When Kings at Crooked staves & Mitres ratre
Bishops at Crooked & at Crowns doo snare
The Protestants waine downe of 18 Bishops,
And then of Independents doone their worship.
Religion, Cause of God & Common wealth,
And publique good, what is it but ones selfe.
The state at breakfast eat of Kingdoms sup
And now of Kingdoms eat of states doth sup
If you are for this forme in Church or state
From other formes you shall be furd of hate
Be for if wize, & then if poore will rage
Give Youth their pleasure & you displease Age.
Be merry & you use of Melancholie
And to if sanguine if you weep tis folly
And if by the present power up you'd climb
Then by a future downe you shall in tyme
Were way so out we turne as it appereth,
We shall find many fists about our eardes.
And whosoe out he be in powder it fits,
Hath dangerous endmyst suns & fowls with.
The wize wife pimplee hood is still in all ages,
As fine birds, or fild Lyons, both in cages.
And he that is a favorite at of Court
Shall be short liv'd & rungs in the Country fort.
And he of doth more good then he can hand
Repaid in bark, shall be paid wth a grined

We live hard by devouring one another,
 With what we pluck from this, we build up totter
 As an old proverb & it is a steepe and
 That were is one mans meat another ~~man~~ yapon
 Good line for yt weish others dyd, & lay
 Up gold instead of their ready bands in clay.
 And saye yt dot asound y^e eightest measure
 If thanks againe, find Coales instead of treasure
 Hurroff not Right sit at y^e sterne & guide us
 And new names, all y^e things yt stand beside us.
 So sin to yt of being Judgement;
 That is a most unpardonable one:
 And other mens Ambitions egges to raime
 Another of our Mortall sins againe
 Conquest is all y^e Vertues, then adord it
 Like Medals next their hearts they allwaies word it
 And Reformation is y^e only way
 To get them out, & bring ~~our~~ ^{our} ~~conscience~~ ^{conscience} in play.
 When as uppon one party day shines bright,
 Always upon another the darke night.
 The sun & shade god wound, so Joy & sorrow
 Over all partyes and another fellow,
 Asis but sunte y^e varta, not to end skyes
 That stonde day. over lot, & over rife.
 So yf wise soule yt is in Ledaun fired,
 So ignorant foolles foomes rising falling w^odd.
 Fooles say y^e tymes is naught, yt is their faction
 Goes downe, but yt there is as good in faction
 What should one drowd talk judis or stand alone.
 He yt gath all men for e is friends hath none
 And as yt looks a speciall friend to find,
 Shall haue a Mortall enemy stand beind

Thy a wise steerd yt knoweth eie and station,
His right ascription & eie destination.
What doth not on his friends nor fears eie foot,
Nor hath on earth more then he cares to loof.
That dares be poore, or suffer shame, or dye
At an hours warning leaue all Willingly
That is King and himselfe, & ouer all
The duile yt in this world can befall.
That fides not wth world, wth change, or ouer,
But altogether for heauen doth endeauour.
Mount up in minde to the eternall spirit,
Leaue yt both hope & eie body shall in spirit
To better heauen hereafter then his minde
Both now liue in, himselfe reduced shall find.
Yet what great hope do men in heauen lay,
All for a glorious body at last day.
This bodies resurrection from y^e dust
Like y^e minds from y^e world will be just
As one place minds soule body and by and
In life, in death, in Resurrection road.

Finis